

# HERALD *of* HOLINESS

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

## GUARD THY LIPS

THERE are no idle words where children are.  
Things spoken in their hearing carry far,  
Producing fruit of evil or of good  
To our great future human brotherhood.

The word dropped lightly from our careless lips  
Into the fertile child mind seeps and drips,  
And intertwines with thoughts and impulse so  
It may decide the path some soul shall go!

The eager child mind may not know it hears—  
The words may fall upon unwitting ears.  
But nathless the record's written deep;  
Subconsciousness a copy clear will keep.

So speak not thoughtlessly when they are by;  
Your words fall not on sterile soil or dry.  
Thoughts sown in plastic minds are carried far;  
There are no idle words where children are.

BY STRICKLAND GILLILAN

### THE RESULT OF LOANING A BOOK

In this reading age people are bound to read, and what they read will largely determine what they will become. Did it ever occur to you, dear reader, that as a Christian you had a part to play in this great work of making men and women better through what they read? Take for illustration: You are reading this little article that God has put it upon the heart of the writer to give you. The reading of it is going to change the whole course of lives through what you are going to do after reading it. The books that you lend because they have touched your own heart, are going to profoundly affect some other lives. Dr. A. M. Hills, one of the regular contributors to the HERALD of HOLINESS, tells of how the lending of a single book was used of God:

Loan holiness books, call them in and talk about their contents, and loan others in their place and pray for the readers. One may loan a book to fifty families and make it a blessing to a multitude of souls. Follow one holiness book with another, and another, and another. Presently the tremendous theme will begin to impress the mind, and awaken a deep hunger and thirst of soul to be filled with God.

Some eighteen years ago, we were a guest in Moody's Institute, Chicago, having been long acquainted with Brother Terry, whose ordination sermon we preached. One day there came into our room a young Japanese who was a student in the Institute, who wanted us to talk and pray with him. He had the hungry heart as we had suspected, and we placed in his hands the book, "Holiness and Power."

Seven years passed away. Sitting on Bud Robinson's porch at Peniel, Texas, the Japanese missionary, Brother Cowman said to us: "Do you remember seven years ago, being at Moody's Institute, and a Japanese came to your room to be prayed with, and you let him have 'Holiness and Power'?" We had nearly forgotten it. "Well, his name was Nakada. He was a young preacher in Japan, and like many another preacher was disgusted with himself and the results of his work, and was seeking for a new method as he called it. At last some one told him to go to Moody Institute, in Chicago. Thither he went, and had been there for some months, but had not found what he wanted. He went to your room and obtained 'Holiness and Power.' He read it prayerfully and it led to his entire sanctification. His heart hunger was appeased. He found his 'new method' at last.

"He hastened back to Japan, and became the mightiest preacher in the land. We have seen him preach and two hundred people come to the altar after the sermon. He is one of the greatest spiritual powers in the empire."

That was the result of a half hour conversation, a prayer, and a holiness book!

### EVERY CHILD SHOULD READ IT

After the English Bible, the greatest classic of our language—greater even than the works of Shakespeare—is John Bunyan's "Pilgrim's Progress." No man can be thoroughly educated who does not know his "Pilgrim's Progress" well. It teaches the way from earth to heaven, as perhaps none other than St. Paul has told it. Even the precious doctrine of holiness shines from the Delectable Mountains. The Publishing House has performed a great service for our people in bringing out an edition of this classic, written in modern English, with the original beauty of its language unimpaired. It is well illustrated, and will be a delight to every child in the house. We would recommend the 15-cent edition, so that you can easily buy an extra copy to give away.

### A WELL-BALANCED RATION

In our schools of domestic economy these days, the future wives and mothers are learning to prepare meals which shall contain the proper proportion of the different elements necessary to perfect physical life. They call this a well-balanced ration. It occurs to us that while such strides are being made to preserve the physical man, and insure his growth and well being, that some care at least should be given in our homes to properly safeguard the spiritual life and growth of ourselves and our children.

## The Greatest War

The cost of the Great War—now in progress in Europe and Asia—is beyond the ability of the lay mind to comprehend. Uncounted millions have been used in the payment of war expenses, until now reference to its cost is expressed in billions, unless it be that a short period of a day, a week, or a month is being considered. So vast is the sum total that one is led to declare, without hesitation, that the bill will never be paid; that there must be a limit to payment; and that this limit has been met and passed.

Yet, such is not the case. Wherever and however this immense sum of money is being raised, the fact remains that it is being obtained; that the great nations engaged in this horrible combat are meeting their bills, are paying the fiddler. How long they can continue is not known. The time for them to become unable has long since passed into eternity, and they are still fighting. And to add to the unreasonableness of it all, no one seems to know why they are at it; why men, all of the same human race, brothers in the sense, that all are creatures of God, are thrusting bayonets into human flesh, releasing deadly gases to overcome man and beast, training machine guns to deal out execution to hundreds of men in one-tenth the number of minutes. Why? No one knows, apparently.

But on either side of this great conflict eternal vigilance is maintained; every precaution is taken to prevent unexpected attack; every means is adopted to surprise and capture or kill the enemy. True, ninety-nine of each hundred so engaged can not tell why they are doing these things. Of one thing, however, they are sure: they were set in place to do these things, and they are on the job day and night. Why should they know? Why should they demand the exact reason for their disposition? Their country called, they obeyed; and until they, too, are counted among the dead, or the nations regain their senses and call an end, they will keep on in their endeavor to defeat the foe, to cause victory to perch on their banners. Whatever we may think of the conflict, however we may regard the nations responsible for the continuance of this slaughter, we yet must acknowledge a high degree of bravery, of determination to win, of desire to check and overcome the enemy on the part of those actually engaged in this great combat. Our prayer is that it may speedily end; that this carnage may cease; that peace shall again reign in these stricken countries.

In considering this great world war, we are struck with the similarity to the Greatest War—the eternal conflict between sin and righteousness, the kingdom of Satan and the kingdom of God. Yet there are some points of difference, which can be mentioned first. In the war in Europe and Asia, some nations have been able to remain neutral; in the Greatest War all are engaged—on one side or the other. In the war across the seas, it is not certain which side will win; in the Greatest War, it is now known which side will win. Thank God, the kingdom of God shall triumph, shall prevail. Jesus shall reign, and universal peace be ushered in.

On the other hand, how similar are the other points! The cost, for instance. Untold billions have been spent in this eternal engagement. One sector alone of the forces of evil—the whisky sector—spends in the United States in one year \$2,200,000,000 in its warfare against righteousness. What a sum! Beyond computation by the average mind. Mentioned as mere figures, we say it can not be raised or spent. Yet year after year this one sector alone raises this huge sum to defend its shameless endeavor. And the tobacco sector brings up its new reserves, its new sums of money, and occupies strong positions in its warfare against all that is good. Where does the money come from? Well, it comes. That we know. We might ask the ill-fed children of the drunkard, the anemic offspring of the constant tobacco user. But this we are assured of: year after year these enormous sums are forthcoming to carry on the warfare of evil against good. How they cling together! How they fight! How as one man they are massed to charge the enemy or meet his onslaught! Every cunning device of their diabolical commander, Satan himself, is made use of to tear down the works of our God.

The forces of righteousness are also keen to do the will of their great Commander. And through the centuries His armies have gone forth to conquer. It has been a fight. It is a fight. Out of it all has come a greater opportunity; a mightier force to deal effective blows against the enemy. It takes money. It takes time. It demands energy. It requires the rightful use of the weapons at our hands. In this great army of righteousness are enrolled the readers of this paper, the distributors of the gospel literature which is so effective in demolishing the bulwarks of the Enemy. Our Commander bids us keep constantly at it. We furnish the money to buy the ammunition. We are to use it in this warfare, now and as long as we are a part of it. Will we do it? Will we make our sector of the battlefield to be feared by the Enemy? Yes? Then stock up with ammunition. Get the range of each enemy and let fly that which will kill, yet make alive.

Not only are we to become strong Christians by going to church and Sunday school, our spiritual life will depend a great deal upon what we read in the home. The Bible, of course, is to be read and studied by every member of the family; but as to the reading outside of this, we can heartily recommend as a well-balanced ration for the home, the HERALD of HOLINESS, THE YOUTH'S COMRADE, and THE OTHER SHEEP. These three publications will give pleasure to, and supply the spiritual needs of, the whole family.

### "PEOPLE WILL READ SUCH TRASHY STUFF"

That is undoubtedly true of many people—perhaps people with whom you are acquainted. Let us suppose a case. There is in your neighborhood a serious epidemic, and there is grave fear that there will be many deaths therefrom. It is learned that the sickness comes from some poisoned food that has been eaten, and in your possession is a book in which a famous specialist gives a remedy that is an antidote for that poison. You know that if you can get even one or two of the sufferers to take the antidote, you will be instrumental in saving their lives. It is within your power to take them the book, and tell them of the remedy. What if you do not do it?

This is a very real case. If you are truly a Christian you will take the matter to Jesus in prayer first, and then send to the Publishing House for a catalogue of these books—many contain the remedy that your neighbors need.

### A BEAUTIFUL APPRECIATION

Rev. Myra Crozier writes so beautiful a letter of appreciation that we produce it here to stimulate others to bring a like pleasure to those who have not yet been blessed by reading the HERALD of HOLINESS:

"You have been a weekly visitor to my humble country home ever since I was introduced to you, and I look forward with glad expectancy to the day when the mailcarrier will bring you nine miles from the postoffice, rain or shine, heat or cold. I have learned to love your smiling face (for wherever I see the word 'holiness' I think of smiles), and your words of wisdom and purity, giving comfort and strength to hundreds who appreciate your acquaintance as do I. You help us preach as few can do.

"I hear a rumor that you are in trouble on account of the war, and I at once thought, what can I do? What ought I to do (and that I would love to do) to return some of your cheer? I adjusted my receiver to catch the wireless from the sky, according to Jer. 29:12, and you can read my message between the lines. Enclosed find \$3.00 to add to the one dollar I sent you to insure your much-prized visits to me until January, 1917.

"I hope all your friends will rally to your help and support until such time that you recover from this unavoidable embarrassment.

"God bless you in your great mission! I know many will rise up to call you blessed."

### A HINT FOR SOME OTHER SON

"I like your paper," writes Mrs. F. H. Dunham, "very much. My son has sent it to me two different times, and I have made up my mind to subscribe for it myself this year. I have been taking my own church paper for years, but I like the HERALD of HOLINESS much better."

### SIGN YOUR REPORTS

An interesting report from Pana, Ill., is held awaiting the signature of the writer.

# HERALD & HOLINESS

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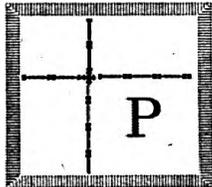
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## Redeeming the Time



**P**AUL was careful to stress the importance of redeeming the time. Once in Ephesians and once in Colossians he makes this injunction, adding in one case the reason: "Redeeming the time, because the days are evil." The literal rendering of the word "redeeming" is "ransoming." The idea seems to be that God regarded us in sin as having lost our time, our days by the fall having come under the dominion of the "evil one," and our days, therefore, having become evil. We are, therefore, exhorted to redeem or ransom the time by diligent and scriptural use of it.

There is not a more appalling fact in the universe than the wholesale, reckless waste of time by so many people. This waste is in two ways: first, by idleness, and second, by employing the time viciously or idly. Mr. Wesley had a very wise injunction which he urged upon his preachers, which was "Never spend more time in one place than is necessary and never employ your time triflingly." It is bad enough to waste time in indolence. It is far worse to spend our time in trifles which conduce not to our own edification or to the benefit of others. It is a moral tragedy to spend time in vicious or wicked endeavors.

In all three of the above ways we rob God of His own by wanton waste of golden time, which He has committed to us in trust to be improved for our spiritual good and for His glory.

It is a marvel how much time is wasted thoughtlessly by even good and industrious men. A vast deal of time is wasted in the run of years or of a lifetime in waiting for meals, for trains, and for engagements of one kind or another. Thirty minutes lost here, and twenty minutes there, and a few minutes at one or two other places in a day will soon run up into an hour or more of time. If this occur for three or four or five days of the week, how easily we can lose a full half of an active business day out of the week, which in the run of a year will amount to some twenty-six days, not counting nights. This is nearly one month of active daytime labor or one-twelfth of our laboring time squandered entirely. Such waste is not redeeming the time. The exhortation is that we redeem all the time and not eleven-twelfths of it. To fail to redeem any portion of our time is to disobey the injunction and to commit a serious offense against God.

Mr. Wesley was a fine exemplification of the best way of redeeming the time. He was scrupulous in lying in bed not a minute longer than his physical nature needed for rest. Beginning at 5 o'clock every morning, he lost no time out of the long and busy day, which ran late into the night. In his long trips in his chaise, he was an incessant reader; in the guest chamber in the homes of friends he was writing, either making books, or sermon notes, or in his correspondence. The works he left to posterity were prodigious, considering the fact that he preached daily, sometimes two or three times a day. This, too, takes no account of the large quantity of his literary material which was destroyed on one occasion.

The world still stands in wonder at Mr. Wesley's prodigious labors. People can not see how one life could have conveyed such a monumental amount of literature to posterity, after such a large part of the life was necessarily occupied in constant preaching and traveling, and presiding over religious bodies, and such a prodigious correspondence, all of which were involved in founding one of the most remarkable religious movements of the centuries. The secret of this

wonderful man's career lies in the simple fact that he mastered the divine art of scrupulously redeeming the seconds and minutes as well as the hours of the precious time which God had committed to him in trust.

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If a man knowingly and wantonly violate the laws governing his health, and thus throw away his vital energy, his nerve force, and his health, his action would excite universal condemnation. The spendthrift who prodigally wastes his patrimony, which represents the hard-earned savings of a provident and loving father, is an object of universal execration. Humanity's verdict is uniformly against the reckless waste of health or the prodigal waste of money by extravagance or by any other means.

We submit that it is equally as criminal to squander time as it is to waste either health or money. All three are bequests from our merciful heavenly Father in trust to us. They should all, therefore, be sacredly guarded and conscientiously employed for our highest weal and for the glory of God.

### Evil Days

**M**UCH is said in Scripture of evil days. The author of Ecclesiastes exhorts us to "Remember now thy Creator in the days of thy youth, when the evil days come not." Paul exhorts us to be panoplied with the whole armor of God "that ye may be able to withstand in the evil day." Again the same apostle exhorts us to redeem the time "because the days are evil."

These last days are pre-eminently evil days. This fact, however, should by no means be discouraging, for it is only the fulfillment of prophecy. Paul distinctly avers that in the very times now upon us, which he denominates the "last days," many and dire evils should prevail. He said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof."

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This hideous description of the present age is absolutely true to the letter. Paul draws a faithful portraiture of the present evil age or evil days. It is a wonderful prophecy, and is literally fulfilled before our eyes today.

What of it? Shall we be discouraged by reason of the fact? Shall our knees tremble and our hands hang down in despair in the presence of a direct, absolute fulfillment of an inspired prophecy? So far from discouragement this fact should encourage and inspire us. It should be a challenge to our faith, to our courage, and to the most heroic that is in us.

We confess that this, as well as all other fulfillments of prophecy, is only a tonic to our faith and inspires us to sterner toil and greater labor and loftier hope in the great battle of life.

Any thinking man who has lived fifty years is perfectly cognizant of a radical change in the last thirty-five years which has ultimated in the condition Paul describes in the quotation made above. This condition has made evangelistic work more difficult. Sinners are harder to reach. Vast multitudes have resisted so much light that they have become gospel hardened until revivals in many places have

come to be a kind of hand-picking business. Only one here and one there is reached and often involving as much labor and toil as it once took to reach ten times the number.

All this is not discouraging. The real hero, the true warrior fights, most bravely and most daringly in the thickest of the fight, when the enemy presses hard and in fiercest assault seems to threaten defeat. In such extreme exertions true valor and patriotism are most grandly displayed. In such critical hours true courage wrests victory from threatened defeat and pushes bravely on and saves the day.

It is for us to be unabashed and undismayed whether many or few hear and heed our message. We are to labor on hopefully, joyfully, triumphantly, whether people are saved by ones or by thousands under our ministry. It is ours to lift up Christ, to declare the whole counsel of God, to preach in season and out of season, while God calls out a people for His name and works out His blessed will and purpose. It is none of our business to complain about "evil days," but to use all the days of whatever kind in pressing the battle, urging our message, shouting the victory, and giving men no rest day nor night until the Lord descends in the clouds of heaven to catch away His own.

## The Highest Mathematics

WE REFER to Bible mathematics in the above title. In this biblical science subtraction comes first instead of addition. And another peculiarity about it is that the more we subtract the greater the remainder, as will appear as we proceed. In 1 Peter 2:1, 2, we have announced the department of subtraction: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Laying aside is subtraction or eliminating. This is the first step in the divine process of making stalwart Christian character. There are things of which we must be divested. The primary work, therefore, of the Spirit of God is that of elimination. First, He eliminates and then He adds: He first cleanses before He can fill. This is not the pleasantest process. It is divine surgery. We wince under the knife, but the ordeal must be endured until everything inimical to God's will and word and way is removed from us. Thus emptied and cleansed we are ready for the process of addition — for the infilling and empowering of the Holy Spirit.

This process of addition we find outlined in 2 Pet. 1:5-7, "Giving all diligence, add to your faith virtue; and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." With these blessed fruits of the Spirit growing and flourishing and filling our hearts we become useful and active and fruitful in the glorious service of the Lord. We are thus meet for the Master's use. And in the great service wherein He will thus use us, we begin realizing the third great process in personal redemption, which is that of multiplication.

In the 2d verse of Jude we learn of this third department, wherein he prays, "Mercy unto you, and peace, and love, be multiplied." What a wonderful pay-master God has shown Himself to be in this verse. It would have been great for Him to have granted unto us *increase* of mercy, peace, and love. But He does more than this. He does not add mercy to mercy, peace to peace, and love to love. The process stated is tremendously in advance of this: He multiplies mercy by mercy, and then multiplies the result by itself again, and so on and on the process goes. Likewise He multiplies peace by peace, and then the result by itself, repeating the operation on and on. He does the same also in the case of love. How quickly this brings us to an aggregate result which staggers the human intellect to conceive. What an infinite aggregation of mercy, peace, and love we soon behold and delight in as our infinite possession.

This marvelous work of multiplication on the part of our loving Father leads, and prepares us to enter upon, the final department of Bible mathematics, which is division. In Galatians 6:2, this process of division is stated: "Bear ye one another's burdens, and so fulfill the law of Christ" — and so graduate in the school of Christ. It is a division of burdens — a habit, a life, and a joy of sharing the burdens of others. This is the goal at which the Master aims, to train and nourish and equip His children for a life of altruism, of burden-bearing, of helpfulness, relief, and constant service for others.

How this rich provision of our loving Father answers a distinct

need of humanity. The race is a burdened race: "The heart knoweth his own bitterness"; "Man is born unto trouble as the sparks fly upward"; though our years should be four-score, "yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Perhaps we might truly say that not a soul among earth's weary millions lives out his allotted days without seasons of "heaviness through manifold temptations."

This blessed equipment of the Holy Ghost in cleansing the heart and then filling it and making it fruitful and diligent in the sweet, helpful ministry of bearing the burdens of others is God's best work for His children, and meets humanity's greatest need. For this the Savior gave Himself, as declared in Paul's letter to Titus, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

## Life As God's Plan

HORACE Bushnell had a great sermon which bore the title, "Every Life a Plan of God." We read it many years ago in his printed sermons, which were burned when we lost our library several years after reading the sermon. The text has passed from our memory, as well as the different points he made, but the theme or title of the sermon gripped us and abides today.

The thought is scriptural. It is said in the Bible, "I will guide thee with mine eye"; "The steps of a good man are ordered by the Lord"; "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." It is a great truth, implying a wonderful distinction conferred upon mortal man that God would so honor us as to make human life His plan. We are to observe, however, that He suspends this distinction upon a specific condition. It is only the "good man" whose steps are ordered by Him. We are to "commit our way" unto Him if we desire Him to bring it to pass. Not a man who squanders his life in idleness, in viciousness, or in riotous selfgratification can claim this great dignity. Only a surrendered soul, only a man or woman who unconsciously consecrates their all to Him can hope to have their lives trended into a definite plan for God, wherein they will glorify Him in their bodies and spirits which are His.

The personal realization of our life becoming a plan of God depends entirely upon this consecration of all we are and have to Him. It involves absolute union and communion with the Father. There must be whole-hearted consecration and simple but absolute faith in Him, in response to which God enthrones Himself in the oratory of our heart.

What an honor to have our personal, humble, obscure lives exalted into a real definite plan of God! What divine condescension, what human exaltation is thus seen in the wonderful economy of God's sanctifying power. Truly may we exclaim with the apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

## THE "TEACHINGS OF THE BOOKS"

IN CORRESPONDENCE with some of the brethren we are glad to find that it was just as we believed about the book, "Teachings of the Books," being in the course of study. It seems to have been more an accident than otherwise, due perhaps mainly to the loss of some records or memorandum. We were sure from the first that the Board of Education and others in charge of the matter were absolutely incapable either of selecting an unsound book or of showing partiality to any side of a doctrinal issue involved.

INCREASE in capacity is the law of our being. This law will act with freedom and power in proportion to the completeness of our deliverance from sin. Satan by sin opposes our growth in grace. We grow best normally only when delivered from the opposing roots of bitterness and carnal obstructions within, by the power of the shed blood through the Holy Ghost.

GOD'S PLAN of salvation is by grace. He does not propose to save men by the law — upon conditions of faultless conformity to the claims of the law but — of absolute dependence upon the blood of Christ. Such dependence secures us a saved relationship to Jesus which leads to obedience. Obedience to law can not secure us such relationship.

**IN THE SIGHT OF THE LORD**

The attitude toward the Lord of the man who has sin in his heart is that of one seeking to hide. He feels that any place in the universe—even the confines of hell itself would be preferable to the presence of the Holy God. It is this knowledge of personal guilt and retained inbeing of sin that causes men to deny the very existence of God—striving to cheat themselves into a belief of an escape from His presence. What a change, then, must have come to the human heart, that it is enabled to feel complacency, joy, in the knowledge that one is living under the very eye of the Almighty, and, more, that in His sight everything that affects men—all their trials and successes, their sorrows and their joys—are matters touching very closely His own interest. The truthfulness of this is abundantly borne out by Scripture. Our God is not a god of the heathen—blind and deaf and dumb—neither is He the god of the infidel scientist—an unfeeling, inexorable, machine-moving, law-bound “first cause.” Our God is our Father, and Jesus Christ is His express image in love.

**UNSTABLE SOULS**

Unsettled, drifting, doubting at times, at others “hoping so.” A soldier sent to warfare, who in the heat of conflict may be found with the enemy. A picket on guard, whom the General can not be sure will not sleep at his post. A Christian victorious one day and down the next. A professor of the grace of holiness about whom his pastor must speak with hesitancy. These are not the kind of characters God needs for His great warfare against sin and Satan. He has an establishing grace in which we may stand and rejoice in the glory of God. Let none stop short of it.

**SEEING JESUS**

This experience, in a very true sense, is not only the privilege of every true follower of the Christ, but is necessary in order that one may become a Christian, and then that he may continue in a faithful, fruitful walk in the Christian life. In other words, our Christlikeness will be as Jesus appears in the vision of our soul. “Seeing him who is invisible” to the world, He becomes a partner, a partaker, a part of our life. No dead Jesus, however beautiful His life, could have made the impress upon the world, and created anew human lives, as has the Jesus who is sitting at the right hand of God. Seeing Jesus as “He who was dead and is alive for evermore,” the Divine One, to whom is given all power in heaven and in earth, the witness for which is the Holy Ghost shed abroad in our hearts—that is seeing Jesus. Along this line the *Sunday School Times* says:

Perhaps we had forgotten that the highest heights, the deepest depths, the broadest reaches, the blesseddest mysteries, the saintliest achievements of holiness, and of abiding, and of prevailing prayer, and of victory—all these and every other need of our spiritual and temporal life as well—are met simply and always and only by looking at Jesus. Have we been taking the time in our own life lately to see Him? It does not take long to do it; yet it may prove so blessed that we shall find we must give a good deal of time to it. Just look at Jesus. With your mind's eye see Him before you this moment. Look into His face; look into His eyes; look into His heart. Do not try to see His works; just see Him. He is better than His best works.

**MAKING A FRIEND OF CHRIST**

How many of us have felt at times the need of a friend with whom we might share our sorrows and perplexities, or with whom we could enjoy the fellowship of perfect sympathy and appreciation. How often has it proved that those to whom we had given our trust, have, in the time of our need, been unable to

give that which our measure of friendship demanded. In such times the heart cries out for a companionship, a friendship, big enough, deep enough, and strong enough to hold us and all that we bring to it. Such a perfect friendship is found in Jesus Christ by those who come to know Him as He is. We can bring to Him all our vexing problems, for His strength to deliver is only equalled by the faithfulness of His love. The *Congregationalist* says:

The depth and permanence of friendship is to a great extent a question of capacity. Many of us have had the saddening experience of outgrowing a friend, and others the still sadder experience of seeing a friend outgrow our own too weak capacity for satisfying his requirements. Our Lord claims for Himself the place of friendship with every one of His disciples. “I have called you friends,” He says. In this life of ours friends grow together, but in all the qualities which make for true companionship Christ both rises above and deepens below any possible growth to which we have attained. We can never outgrow Him, and His knowledge and sympathy enable Him to meet us at every point of need. That is the essential element of Christian experience, the continuing and growing companionship of the Lord Jesus Christ.

**DEPENDABLE CHRISTIANS**

One of the most necessary qualities in a good soldier of Jesus Christ is dependableness. It was no small evidence of a true character, when the pastor, on a rainy prayermeeting night, said to his wife, “Well, we can count on John Smith being on hand, anyway.” We all know Martha Brown, who can be depended upon to give quick and generous assistance in time of sickness or trouble. And you know Robinson of your church, when finances are lagging a little, to whom you can go, being assured that he will add to his tithe a free will offering, even if it means going without some comfort, or necessity for himself. The trouble with so many of us is that we are entirely willing that John Smith, Martha Brown, and Brother Robinson, shall be depended upon to keep things going, while we take our ease. A pastor writes in *Church Herald*:

In pastoral work for the past number of years we have found great difficulty in getting people to feel personal responsibility. They always expect that a few of the dependable ones will be at prayer-meeting, they will do the praying, they will do the most of the testifying, and they will be sure to do the paying. Others may go if convenient; if they feel like it, they may take part; if they happen to have a few nickels that they have no place for, they may contribute some to the work. But when it comes to getting through the gates they want to be sure to be counted in. But there is to be great disappointment.

Many of them will be paupers all through the ages to come. God gave them the open door of opportunity and permitted no man to shut it. They had the same chance to carry burdens and lay up treasures that others had. Many of them have better opportunities, since God has so richly surrounded them with the good things of this world. Here they have so many of the comforts and some of the luxuries of life, but neglect God's work and workers till they have little or nothing to take along when through down here. “Paupers at the judgment.”

**TURN ON THE STEAM**

Training and equipment are good, and of great value in their place, but after all what we must have to do the work God requires of us as a church and as individuals is the divine energy of the Holy Ghost within us. Nothing will take His place. Let us once lose His fire and power and we shall be no better than the locomotive in the illustration given in the *Michigan Christian Advocate*:

A Christian, a saved man, may have abilities, talents, the makings of an instrumentality for God, and yet be useless, unprofitable, and a cumber of the ground. Take the illustration of a locomotive. It stands upon the track, but does not go. One says, “It needs a new man at the throttle; it has not the right driver.” A new man is put up, but it does not go. Another suggests, “the piston-rod needs straightening.” Another, “the wheels need oiling, there is a screw to be tightened, and then it will go.” “Nonsense!” breaks in a spectator—“Get up steam! There is no water in the boiler; there is no fire underneath. Fill up the boiler!

Fire up the furnace! The machine is all right. It needs a touch here, a touch there; in some respects it might have better action; but it will run splendidly, once get the steam up!” What is wanted for the Christian locomotive is the Holy Ghost.

**POPULAR AMUSEMENT VS. THE CHURCH**

God forbid that our people should so lose from their hearts the love for worship, or that our churches should become so lacking in the joy of the Holy Ghost that they should look to the world and its degrading amusements for their pleasures. Of course it is not conceivable that an enlightened Christian, one who has received the pure spirit of Jesus, should frequent such places, but as others who call themselves Christians do attend, it is well that our young people be occasionally warned lest they be led astray. An exchange gives a few of the reasons “which seem to differentiate the theater and the picture show from the house of God.”:

The theater is not a gospel agency.  
The theater is not a place of worship.  
The theater is not a mission station.  
The theater is not a school of morals.  
The theater does not pretend to promote piety.  
The theater does not claim to be Christian.  
As with the theater so with the picture shows. More than half of these are plainly melodrama, that is, they are distinguished for lurid delineation of one or another kind of crime. The habitual visitor to the moving picture, therefore, lives in a world in which women are betrayed; men and women murder other men and women or kill themselves; fight fellows; fight; until every standard of conduct of the beholder is in the most imminent danger of debasement.

**A CONSCIOUS, PERSONAL RESURRECTION**

The value to man in the resurrection of Jesus was not alone in the fact that those who died the physical death should live again. We accept that as proved, but His resurrection, itself is proved by the power it has shown in resurrected lives of men and women who yet live, or more truly speaking, who now live. The resurrection of Jesus has no value to us as individuals unless His Spirit in us has raised us to newness of life. The *Zion's Herald* expresses the truth as follows:

It is individual men who are resurrected by the power of the living Christ. Unless, then, we have a conscious share in this process of spiritual resurrection, a thousand historic resurrections will do us no good. An Easter in Society is all very well, but the pressing question for each individual remains, Is there an Easter in my soul? Let ours, then, be the ideal of Paul, who cried: “That I may know Him, and the power of His resurrection!” Our pretty lives are indeed most miserable unless they link in with the Great Life.

Never more than now did the world need the proclamation of the message, “The Lord is risen, men too shall rise!” A victorious Christ makes it worth while to live, and gain to—live again.

**WORLDLY AMUSEMENTS FOR CHRISTIANS**

A desire for those forms of pleasure and entertainment which are distinctively worldly, and which have immoral associations and tendencies, proves a lack of knowledge of salvation as it is in Jesus. If the membership of any church, in any numbers, come to demand such privileges, then there is but one of two things for such a church to do: get its members converted and then filled with the Holy Ghost, or remove the meaningless ban against worldliness, and admit itself a church of the world instead of a church of Christ. A real church will have enough of the Spirit of Jesus to save its members from wanting to dance, play cards, or attend theaters. In this connection the *Philadelphia Record* says:

Many Pittsburgh Methodists want to lift the rigid ban placed by that church on dancing and card playing. Many of the Pittsburgh delegates to the Methodist quadrennial conference in Saratoga Springs, N. Y., beginning May 1, are planning to advocate a plan whereby these amusements may be made a matter of individual conscience.

Efforts will be made to eliminate the words “dancing” and “card playing” from the discipline of the church and to place the responsibility for participating in these pastimes upon the individual members of congregations.

# "Am I my Brother's Keeper?"

By Rev. Alpin M. Bowes

THESE words were the utterance of a murderer. Abel lay on the ground in his own blood, while Cain, his slayer, walked heartlessly from the scene of his crime. God met him and asked, "Where is Abel, thy brother?" As though he were under no obligation to his brother, and bore no accountability for his deed, he answered, "Am I my brother's keeper?" That was a bold attempt to clear himself of guilt for his sin against his brother; but he was not to find release so easily, as God called for a reckoning for his conduct toward his brother. "What hast thou done?" God asked him, "the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth."

This dramatic lesson teaches man's accountability to God for his conduct toward his brother. And, first, we are to notice that our attitude to our brother affects our relationship to God. John said, "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:21). Hence, God accepts or rejects us according as we love or hate our brother. Cain hated his brother and murdered him, for which act God lifted His hand against Cain; so likewise is the wrath of God upon every man who hateth his brother, and God hath declared, "He that hateth his brother is a murderer." This principle is smoldering in the heart and only requires some provocation to act in injury to the object of its hatred. God demands that we love Him with all the heart, and also that we love our brother, for the right relationship is essential since we can only help others when we love them.

We are accountable for our influence. We have seen the condemnation of a murderer who attempted to disclaim any responsibility for his brother; now let us shift the lesson to ourselves and consider the effect of our influence upon others, and our accountability for the same. An old man came to the place where lay the carcass of the man of God, the young prophet from Judah, and beside it stood the ass which he had ridden, and the lion that had slain him. The old man stood by and mourned, saying, "Alas my brother!" But his tears could not undo his influence upon the dead prophet, nor atone for the lie which he had told, when he influenced the unsuspecting man to his death. The old man's responsibility did not end with the prophet, though he were dead. There must be a reckoning with God for his influence upon that man. That reckoning will come in the day when God shall "say unto them on his right hand, Come ye blessed of my Father, . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Then shall he say unto them on the left hand, Depart from me ye cursed, . . . inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:34-45).

The minister, who by false teaching, or by his evil example, influences men to reject Christ; the man whose example leads the young to profanity, to lying, to theft, to gambling, to the use of tobacco and liquor, to immorality; the woman who influences others to vanity and worldliness, will be held responsible for their course.

When Nathan rebuked David for his sin, he said: "The sword shall never depart from thine house; because thou hast despised me." And "because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." David's evil influence upon this occasion caused his own children to commit the vilest sins, destroyed the faith of great multitudes of people, and ruined the confidence of his people in himself. Why did David so bitterly lament the death of the child, and, also, the death of his murdered son, Absalom? Because, in the first case, his sin caused the

enemies of the Lord to blaspheme, and, in the second case, he realized that it was his influence that made his son a traitor, and caused his disgrace and his death.

Speaking to parents, Mr. Chapman said, "You will never feel the burden of responsibility for your children until you realize they are in

## God's Power is the Same Today

Written by D. Rand Pierce

God's power, today, is the same as of old,  
And He's just as willing to send it;  
But His changeless Word we must keep, we're told,  
And not try to alter or mend it;  
And He's no respecter of persons — not He;  
If we've faith all our weakness don't matter;  
For a touch of the button of heaven, you see,  
All the Devil's entrenchments will shatter.

The worthies, of old, put their God to the test,  
And flames had no power to harm them;  
And Daniel with lions had a good night of rest,  
For God sent an angel to charm them;  
And Gideon scattered the Midianite host  
With three hundred daredevil shouters;  
So what can't we do when the same Holy Ghost  
Has cleaned out the critics and doubters!

Let Jericho walls block our pathway today,  
Our God still can cause them to crumble;  
And Nebuchadnezzar's will bumbly eat hay,  
And Belshazzar's thrones "take a tumble";  
And if in the dungeon with Silas and Paul,  
Some dark earthly trial oppress us,  
We've only to sing and praise God — that is all —  
And He'll break the prison and bless us.

Or if we, like John, on some Patmos alone  
Must wander earth's friendships all riven;  
Oh, what revelations to us will be shown —  
What visions and foretastes of heaven!  
And over the years how the power of God  
Has wondrously wrought transformation;  
As a Luther, or Wesley, or Knox with His Word  
Has altered the fate of a nation!

Yes, the power of God is the same as of old,  
And Christ died that each might receive it;  
The sin-cleansing torrent that Joel foretold  
Is still for the souls who believe it;  
So, child of the King, lose no time in delay —  
Your pentecost waits for the tacking;  
And the fields are all white for the harvest today,  
And sad hearts are burdened and breaking.

Is it nothing to you? Is it nothing to me?  
That sin is deceiving the people?  
Till scarcely more grace in the temple we see  
Than dwells in the stones and the steeple?  
And "Where is thy God?" the scoffer still cries,  
As he did in the days of the Psalmist;  
Then, lo, when some resolute soul taps the skies,  
He's labeled a "crank" or "alarmist."

Whatever the cross, or whatever the shame,  
O Lord, send thy glory, we pray Thee!  
Till all of thy saints shall with love be aflame,  
And willingly run to obey Thee!  
Then over the land, with a cyclonic sweep,  
Shall spread a great wave of salvation!  
While the angels rejoice as the sin-burdened weep,  
And hell flees in great consternation!

danger." I was called to the home of a poor mother who had just lost her baby. After hunting everywhere about the farm, they finally found the child in the large irrigating ditch. When I arrived, the mother was walking the floor, ringing her hands, and pleading, "Oh, is it possible my child is dead?" It was a pathetic scene, and I could not but think in after meditation, how much more should she have grieved for the condition of her older children who were unsaved!

The influence of a parent may either save or destroy a child. Of course there are some chil-

dren who willfully and persistently reject all the good influences which the parents may exert upon them; yet, if the parents have done their duty, they will not be held responsible for the child's evil course. But how humiliating is the condition of those parents who must ask the preacher to rescue their child because they have no influence with him. Mr. Chapman said, "I would feel eternally disgraced as a father if I thought that anybody had more influence over my boy than his father."

Major Whittle had a son who resisted every entreaty of his parents on behalf of his spiritual welfare. When the father came home one evening, Mrs. Whittle said, "John is upstairs packing his trunk to leave home." Major Whittle went up and found the son hurriedly packing his trunk. He paid no attention to his father, and presently Mr. Whittle said, "John, what are you doing?"

"I'm going to leave home just as quickly as I can. I'm tired of hearing about religion all the time and I'm going where I can be free," the son answered grudgingly.

"Very well," said the father, "but remember we will always keep your bed room for you, and there will always be a plate set for you at the dinner table, and we shall always pray for you."

John turned to his father and wept aloud, "I am a mean, unappreciative son," he said, "you have been so kind and true. Pray for me that I may be a Christian." The father's influence had conquered his son.

We are indebted to our brother. John said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). That wonderful feeling "compassion" will prompt us to discharge of our full obligation to our brother. I shall never forget the good Samaritan who came into our home two months after mother went to heaven, when father was at death's door with typhoid fever; five children were down with scarlet fever, an uncle, a cousin and his wife who had come to help us, took sick, and the nurse was worn out. When some were trying to guess what sin Mr. Bowes had committed to bring such calamity upon his family; this good friend came when the still hours of the night were broken only by the groans of the suffering, and went from bed to bed ministering to the sick.

This was a noble interest in those who were in need, and yet it was simply the fulfillment of the obligation which God has laid upon every Christian. If we neglect our duty to others they will suffer and we are held responsible. Finally, we are our brother's keeper. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18). That is, if that man who works by your side, dies in his sins, and you have never spoken to warn him; if those friends, those neighbors with whom you associate, die in their sins, and you have not endeavored to save them; then God will require their blood at your hand. This is a solemn and awful responsibility which is upon us, and which we can not shift. Then, surely those Christians who, in the face of this terrible warning, do not give the sinner warning, have not much of the fear of God, or of love for others, or of a belief in the woes of hell. We do not wonder that Jeremiah said, "Let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." He was stirred with a deep pity for souls.

I had a very kind personal friend, a moral man, but not a Christian. His wife was a beautiful, modest lady, the member of a church, in good standing. He underwent an operation for

appendicitis and sank to death's door. The doctor finally told him, "You have just one hour to live and, if you have any request, make it immediately." He asked for his wife and said, "Did you know that I was so near to death?" She was weeping and simply nodded her head.

"Then why, in God's name did you not tell me? I am a sinner and you knew it; and now I am dying and I am lost, and you knew it. Why did you not tell me?"

He literally gnawed his lips to pieces in the agony of those last moments, while his wife

turned from the awful scene of her dying lover to live under the painful lashing of a conscience which condemned her for her neglect, and to await the fearful consequences of her reckoning with God.

I close with this statement: There can be no excuse for neglect. Timidity, want of talent, the failures in others, will not excuse us, since God has placed it within the possibility of every Christian to receive abundance of power by the endowment of the Holy Ghost."

## Chapel Talks

by President Wiley

### No. 4. Original Sin or Total Depravity

"Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

THE purpose of these chapel talks, as has been stated, is to present some of the fundamental doctrines of sin and grace as held by our own and other churches of the Arminian type. As a preparation for this discussion we reviewed briefly the history of these doctrines and presented to you for your consideration the five points of Arminianism as the best summary of all that is believed and taught by the Arminian churches.

It ill becomes a citizen of this land of ours to be unfamiliar with the Declaration of Independence, or the history of those heroic struggles by which it was supported, and an institution of learning which did not include in its curriculum a course in American History and government would be open to just criticism. It is equally important that Christians should be perfectly familiar with the great creeds and symbols of the church and the heroism of her martyrs and missionaries. The doctrines for which we as a people stand, are dear to us because they are vitally related to our Christian experience. The different ways in which these doctrines have been stated, the heroism of those who have supported them, and especially the glorious manner in which God has owned them in the salvation and sanctification of souls is one of the most interesting chapters in the history of the church. Others may teach doctrines which they find necessary to set aside when they desire a revival, said Mr. Wesley—we teach nothing that we do not preach in the revival meeting.

With these remarks, we turn our attention again to Article III and continue the discussion, comparing this Article with our own doctrinal statement and with that of other denominations generally classed as Arminian in theology. The Article is as follows:

That true faith can not proceed from the exercise of our natural faculties and powers, or from the force and operation of free will, since man, in consequence of his natural corruption, is incapable of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

Your attention is called first, to the creed of our own church as found in the doctrinal statement of the Manual of the Pentecostal Church of the Nazarene. If you are a true member of the Pentecostal Church of the Nazarene and properly instructed, this is what you believe. I read from the Manual of 1911, the Articles concerning original sin and inherited depravity.

Original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which every one is very far gone from original righteousness, is averse to God, is without spiritual life, and is inclined to evil, and that continually. In the Scriptures it is designated as "the carnal mind," "our old man," "the flesh," "sin that dwelleth in me," etc. It continues to exist with the new life of the regenerate until eradicated and destroyed by the baptism with the Holy Spirit.

It is not possible that any should turn and prepare himself by his own natural ability to faith and calling on God, or the doing of good works,

acceptable and pleasing to Him, without the enabling Spirit and grace of God which are freely proffered to all men through our Lord Jesus Christ.

That we are Pauline and Wesleyan was a common remark of our dear Doctor Bresce; that we are Arminian can not but be admitted by all who care to compare our doctrinal statement with the Arminian Article above. For our benefit and that of our Methodist students, we turn now to the Methodist statement covering these points. If you are a true Methodist, this is what you believe. I read from the Methodist Discipline, Articles VII and VIII of the doctrinal statement concerning original sin and free will.

Article VII. On Original Sin. Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own natural condition inclined to evil and that continually.

Article VIII. On Free Will. The condition of man after the fall of Adam is such that he can not turn and prepare himself by his own natural strength and work, in faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ working in us, that we may have a good will, and working with us when we have that good will.

The Wesleyan creed must of necessity be closely related to that of the Church of England, of which communion Wesley was a member to the time of his death. We have had students in this institution who were members of the Episcopalian church and perhaps there are some here this morning. If you are a true Episcopalian, this is what you believe. I read from the doctrinal statement, the article "Of Original Sin."

Original or birth sin, is the fault and corruption of the nature of every man, that is engendered naturally of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit always; and therefore, in every person, born into this world it deserveth God's wrath and damnation.

This Article, you will readily see conveys in addition to the notion of total depravity, the idea of guilt as attaching to this sinful state. This Wesley rejected in harmony with the older and truer Arminianism. It is at this point that we are to look for the difference between the Arminian and Calvinistic ideas of depravity, a difference not as to the fact of total depravity, concerning which Calvinists and Arminians perfectly agree, but as to whether or not the idea of guilt attaches to this state of depravity. Watson's Institutes, p. 11. 47-8.

## Divine Love

By Mary E. Gossett

"Love is the fulfilling of the law"; "The end of the commandment" (Rom. 13:10; 1 Tim. 1:5).

PAUL in writing to Timothy tells him that love toward God and man, is the fulfilling of the law. "Now, the end [the fulfillment] of the commandment is love, out of a pure heart [a heart free from guile] and a good conscience, and of faith unfeigned." (Real faith,

not a mere profession, hypocritical.) Jesus speaking to His disciples said, "A new commandment give I unto you that ye love one another as I have loved you, that ye also love one another" (St. John 13:34).

How great was His love for them; for us? If we know this, then we know how we are to love one another. In Paul's epistle to the Romans, we find something about this love and how it acts. In the thirteenth chapter, the tenth verse, we find these words, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." And in the eighth verse of the same chapter he says, "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law." Paul is saying that when we love one another we have done all we can do. There is nothing else we owe toward each other. Love prompts us to be kind to all, long-suffering, imputing no evil, in honour preferring one another, solicitous for the happiness of others, recompensing to no man evil for evil, but overcoming evil with good. Love has no envy, and is not proud. Therefore love never worketh ill to his neighbor. We do always unto others as we would have others do unto us, in thought, word, and deed. Love is not in word only. Just to tell others we love them, does not pay our debt toward them, for St. John says we are to love "in deed and in truth" (1 John 3:18). We are to show our love, by our conduct toward one another. St. James in his letter to the twelve tribes, says, "What doth it profit, my brethren, though a man say he hath faith and have no works?" Does saying so prove it is so? Such faith is dead, spurious, a mere profession of that which we do not possess. It is only of the head and not the faith from the heart, that transforms us, and causes us to do the Word of God. So is love that is only in word. It is not real, only feigned, and contradicts itself, for real love worketh no ill toward another, either friend or foe, and always shows its presence by its fruit.

And why is love the fulfilling of the law? "The greatest of these is love" (1 Cor. 13:13). Because it is the bond of perfectness. God says so, and God being love, therefore He knows. Paul, to the elect of God at Colosse says, "put on [have in your hearts] bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another," yet above and beyond all these graces, as glorious as they are "put on love, which is the bond of perfectness" (Col. 3:12-14).

Love, true love, divine love, is the cement that binds us together; the cable that secures us to one another; that characteristic that Jesus said, by it "all men shall know that ye are my disciples," the sons of God, "born not of blood nor of the will of the flesh, nor of the will of man, but of God" (St. John 1:13). "And that the world may believe that thou didst send me" (John 18:21).

This love is the bond, the unity of perfectness. The highest degree of goodness or holiness of which man is capable in this life; the consummation, the completeness. Therefore it is the fulfilling of the law. If we have this love in our hearts, we have all the fruit of the Spirit, for divine love is shed abroad and kept in our hearts by the Holy Spirit, the third person of the Triune God, who is love.

If we have divine love perfected in our hearts, "We have God dwelling in us" (1 John 4:12). "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit" (1 John 4:13).

In addition to the above, God our Father, has infinite love, infinite wisdom and infinite power. What need we to fear. Because of His infinite love, He will not withhold any good thing from us, and because of His infinite wisdom He knows what is best for us, and because of His infinite power, He can give us anything that He in His infinite love and wisdom sees is for His glory and our good. "The Lord is my Shepherd, I shall not want."

If forgiveness is a divine art, God in Christ is the supreme Artist, and forgiveness through His blood is His everlasting masterpiece.—W. L. WATKINSON.

## Filled With the Holy Ghost; How not to Preach it

Written by A. M. HILLS, D.D.

**A** WELL educated minister of one of the strongest and best educated denominations, called on us about the time Pentecost was discussed in the Sabbath schools last quarter. He called on us the week before and learned our position. He did not agree with us at all, and to fortify himself, he denied that sanctification meant cleansing, and that the verb to sanctify meant to cleanse or make pure. We read to him the definition of the verb and noun from the Greek New Testament lexicon, and from the three great lexicons of the English language, and from two smaller British lexicons. But he rejected them all, and said he would preach the same as he had usually done on the subject.

We were curious to know what kind of a sermon a man would preach on such a subject, after rejecting all the definitions of the words used in both the English, and Greek lexicons. It seemed to us a very poor theology that must be supported by the renunciation of the very language in which the gospel was given to the world. So we listened intently, and our curiosity was quite rewarded.

I. He told us what being filled with the Spirit was not:

1. It was not the same as regeneration, since one must be regenerated or born again before he can be filled with the Spirit. This much was true and scriptural.

2. It was not the baptism with the Spirit. In this the dear man was quite mistaken. The man who is "baptized with the Holy Spirit" is "filled with the Holy Spirit." These are synonymous expressions. The words of Jesus in the First chapter of Acts, and opening verses of the Second chapter of Acts, identify them as one and the same experience. The baptism with the Holy Ghost introduces one into the Spirit-filled life.

Then our friend proceeded to make these astonishing statements: From Pentecost till now no Christians have been baptized with the Holy Ghost as those were in that upper chamber. Since then all are baptized with the Holy Spirit at conversion! And he cited Cornelius as proof.

We will pause here to quote President Asa Mahan, D. D. LL. D., that noted scholar and defender of holiness. He said: "A wilder notion never floated in a human brain than the idea that all Christians or one in a thousand of them in the present church have been baptized with the Holy Spirit." And now a word about the case of Cornelius. The preachers who want to dodge the call of God to be sanctified all juggle with Cornelius, and try to persuade themselves and others that Cornelius was a raw Pagan, who had never heard of Jesus and knew nothing about salvation. Let us see.

1. "He was a devout man, that feared God with all his house."
2. "He gave much alms," i. e., had a consecrated pocketbook.
3. "He prayed to God always"; he lived a life of prayer.
5. "He saw in a vision, an angel of God coming to him."
5. The angel told him his prayers and alms were accepted by God.
6. Peter said to him when he had heard Cornelius' story, "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." (Acceptable to Him).
7. Mark it well. Peter further said, "The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ. (He is Lord of all) — that saying ye yourselves

know, which was published throughout all Judea, beginning from Galilee. . . . Even Jesus of Nazareth."

Then this man had heard of Jesus, and had heard His gospel before! He was quite a fine sample of a raw heathen indeed! It is so convenient to assume that some years after the crucifixion and Pentecost, the gospel had not yet got to Caesarea, seventy miles or so from Jerusalem, so that an earnest, manly official of the Roman government had never heard of Christ! We decline to believe it. Cornelius had already received the first installment of salvation. We would be glad to be pastor of a church of one thousand members, all of whom could measure up to Cornelius, "the raw heathen."

And further, if all Christians received then, and do now receive, the baptism with the Holy

## Jesus Is Living From a Sermon by John Matthews

**H**OW do we know He is living this morning? We know it from the Voice of Reason; from the Holy Records; from Historic Christianity; from personal experience.

Science tells us that matter can not be destroyed. How much less shall personality created in the image of God, cease to be.

Reason rebels at the thought that a life so filled with love, grace, and goodness should perish from the earth. Therefore, it was well nigh impossible for Jesus to convince the disciples that He would go into death.

Jesus could not cease to be for sin had never sown the seeds of decay and death in the soil of his spirit.

We believe that Jesus lives because of the record of Holy Writ. He who denies the Scriptures today, will question the resurrection tomorrow.

We know He lives because Christianity is here. If the stream is running, the fountain must be flowing. If the light is falling, the sun must be shining.

I know that Jesus is living because of a present personal experience. This experience is marked by five words: Pardon, purity, power, possession, permanence.

As no dead judge ever spoke pardon to a living offender, so only a living Christ can whisper to a sinful soul, "Go into peace, thy sins are forgiven thee."

There came an hour when sin's pack was lifted from my weary back. It was untied by the hands of the living Christ. Who else could have done it?

Forgiveness is the living utterance of a living Christ beyond the sky. Every one who "prays through," adds another link to the chain of indisputable proof.

Altars lined with seekers, covered with tears, and flooded with glory is the unanswerable argument that He who rose from the tomb of Joseph, lives on the throne of God.

I have a clean heart. The Spirit indwells it now. That Spirit came down because Jesus went up. Because He lives, the Spirit lives in me. If Jesus were not alive His Spirit could not live in me.

If the bells of joy are ringing in your heart, it is because some one up yonder is pulling the rope. If your cup is running over, some unseen hand is pouring from the pitcher of joy. If buckets of glory are being lifted to the surface of your soul, hidden hands are turning the windlass.

No real believer doubts the immortality of the soul. The tides of eternity are now breaking on the shore line of the spirit. "He that believeth hath everlasting life."

"Because I live ye shall live also." Yes, Lord, I believe it. I know it. I can not die. The body may be laid in some rock-hewn tomb, but bury me? Never. Did you ever try to cover up the sunlight in the bottom of a posthole? When the hole was filled, there were the sunbeams dancing on the top and laughing in your face. You can never cover me under the sod, for I am a sunbeam from the sun of righteousness. When death has had his try, I shall rise in triumph on the sod of the grave, shout victory in the face of the Devil, and wing my flight to the place prepared in the palace of God. The sunbeam is going back to the sun!

I know there is a living Christ for He preserves me. The Monroe doctrine as a statement will never keep aliens from invading our shores. There must be a living man to maintain it. So, Jesus has said to the Devil in a heavenly ultimatum, "That soul is mine. You shall never land on the western hemisphere of his soul." The armies of the western are ready to back the words of Jesus. The Devil knows it, and he has not landed a single demon. Therefore, I conclude that Jesus lives right this moment. The Devil knows it!

Spirit at conversion, why did the church at Jerusalem, after the great revival in Samaria under the preaching of Philip, hurriedly send Peter and John down to them, "that they might receive the Holy Spirit." And why did Paul ask the disciples at Ephesus, "Did ye receive the Holy Spirit when ye believed?" The truth is, the Bible does not give the slightest support to the view that all or any are baptized with the Holy Spirit at conversion. The get-it-all-at-conversion people are sadly deluded. Neither John Wesley nor Adam Clarke ever found one single Christian that gave evidence of it.

II. The preacher said: "We may be filled with the Spirit at conversion." If he had said: "We may be filled with the Spirit soon after conversion, it would have been true; but what he did say was a sad mistake. And he added: "Most people receive the experience subsequent to conversion," and "the mass of Christians do not have this filling of the Spirit at all." He asked:

III. What is the effect of being filled with the Spirit? He named, as such preachers usually do: boldness, and thankfulness, and submission, and power to reach the masses. But he never mentioned *cleansing* from inward corruption. That was the very thing he rejected and would not accept when stated by the lexicons.

What shall we say of such preaching — a hodge-podge of errors and glaring contradictions! But nothing more could have been expected. No man can be logical in defense of an error. We fear there are very many such preachers. Their heads have got in their way, and they can not get anywhere themselves nor get those to whom they minister anywhere. Their preaching on such subjects is worse than useless; positively leading people astray. They will not enter into the second blessing themselves, "and those who would enter in they hinder." No wonder that we need holiness colleges and seminaries, in which to train preachers who can preach a full gospel, and get people cleansed and sanctified.

## Get the Focus R. G. Coddington

**I** remember one Sunday morning when I was about to enter college, and had much in my head about the refraction of light and sundry other things, sitting in the sunlight with a sun-glass in my hand that belonged to a friend who was stopping with us. I threw a folded newspaper across my lap and focused the sun's rays upon it. Looking at the paper, the sun and the lens, I was wondering if the lens were strong enough to set the paper on fire at that hour in the morning when — I jumped and almost screamed. The fire had gone right through the paper, through my Sunday trousers and was going into my thigh! I had gotten the focus all right.

"Focus" was the Latin name for the spot in the center of the room, marked by a circle in the floor or otherwise, where they built the fire. I don't know whether they still have them in Rome and in the houses of Italy generally or not, for I have never been there; but I found them in nearly every mud hut that I ever entered in West Africa during seven years spent there in missionary work.

The focus on my lap that Sunday morning had fire in it. We may be sure that if we gather a good-sized pencil of the sun's rays into a point we shall have fire there. Now the same is true in spiritual things. God could have ordered it otherwise if He had seen fit. Just as He could have fixed the orbit of the earth so close to the sun in the first place (or could as easily now) that spontaneous combustion would be the regular thing, so He could give such outpourings of His Holy Spirit that there would be no need — not to say privilege — of our preaching the gospel. But He had a better plan. What an unspeakable blessing to us that He lets us be the lenses through which

His love and salvation are to be focused upon our fellow men, frozen in sin! I am inclined to think that one of our great joys throughout eternity, even as it is begun here and now, will be the finding out, in some measure, the unsearchable wisdom and ways of our God.

I have been told that such a lens can be made of clear ice; that it will set tinder on fire and itself not be melted. In the spiritual realm it is not so. Our own hearts must be set on fire before we can expect the divine love, refracted through us in focus upon another, to set him aglow. Or I might say we are not clear lenses till we are burning with the love of God.

We can not expect the same results from a sun-glass, on a cloudy day as when the sun is brightly shining. In like manner there are times of special divine visitation. I see much about this in Mr. Finney's "Revival Lectures," and also in his "Autobiography." But it is also very manifest that his concern was not so much that there be more sunny days as that the servants of God, ministerial and lay, be in position to focus the rays that do fall. And really, there are more days of sunshine and fewer days of cloud than we usually think, both material and spiritual.

What we need to do is to get in the right position between God and His needy creatures — get the focus; focus His love upon them. Let us quit dissipating. Now that I have lived more than half a century, it seems that I am just beginning to see the folly of such dissipation in spiritual service. Shall I say that what I am writing now is a sermonette to myself and others on the four words, "One thing I do"?

I suppose we missionaries are peculiarly liable to this form of dissipation. In every mission, but particularly the new and small ones, there are so many things connected with the starting and pushing forward of the work, such as gaining an entrance, securing sites, putting up buildings, finding and training helpers, getting on good terms with the people so that they will consent to listen at all, and many, many other things taking one's time and attention that it is most difficult for one to focus. But focus we must. We are not really at the work itself until we do.

One of the dissipating things that I have not intimated above — it comes to my mind just at this moment — is the matter of writing home to keep up interest in the work, whether letters for the church and missionary papers, or the more personal communications to contributors and the supporters of boys, girls, and workers. Personally I do not consider individual support the ideal plan. It means increased work for the missionary — dissipation — a turning aside from the preaching of the Word if not also from prayer. It also tends to a selfish sort of giving — "my worker," "my boy." I was speaking of these things once to our dear Brother McClurkin. He agreed with me, but he remarked that we have to take our fellowmen as we find them.

May I say in this connection that I am now having some postcards printed that will facilitate our keeping in touch with contributors (as it is only right that we should do) without taking so much of our time. Of course contributors would much rather have nice long letters from such missionaries as are capable of writing them ("writing them does n't come to me" as we say in Marathi), but if they understand the situation, and how much we need to focus, I am sure they will bear with us and be glad to get even a postcard. Really, when I began writing, this paragraph and the one above were not at all in my mind.

"The time is short." I do want to so take my place as a witness and intercessor between God and my fellowmen, especially those in darkness, that His light and love and grace may set their hearts aglow with the joy of His salvation.

Yours, in the fellowship of the blood-bought ones.

"If only we could sleep over our grievances, half of them would vanish into thin air. The blessing of the night is not only the building up of tired bodies and brains; it smoothes the hurt out of heart and soul as well — if we will let it."

## Herald Testimonies

R. F. McMANUS — I can not afford to be without the paper. May the dear Lord continually bless the HERALD of HOLINESS.

F. L. HARDING — A few words in favor of our church paper: It seems that it gets better and better every week. There is always in its pages light, and knowledge of perfect love.

LUKE AND LELA RADER — Our pastor explained to us the reasons for raising the price of the paper. We are glad to pay fifty cents more. It is worth twice the amount you ask.

Mrs. H. B. GRANT — I thought I could n't renew for the HERALD of HOLINESS, but I have missed it so much since it stopped coming, that I feel I can't do without it.

L. E. LANGFORD — I would like to write a few lines in favor of the HERALD of HOLINESS. It is a godly paper. It teaches me to love the brethren, to fear God, and to be holy. Wife and I are not Nazarenes, but if God lets us live until we have a chance, we will be.

HARRY W. McHOSE — I am adding fifty cents to the renewal of my subscription to meet the advanced cost of getting out the paper. I don't want to miss a single copy. Hope hundreds of holiness folks and friends will lift all they can.

A. M. LONGACRE — The HERALD of HOLINESS has been a great help to me since my conversion. It is the most spiritual paper that has fallen into my hands. So far as I am concerned, I would be willing to pay two dollars a year for it.

W. F. RUTHERFORD — May God bless the HERALD of HOLINESS. The paper gets better.

C. C. BEATY — Enclosed fifty cents to add to the HERALD of HOLINESS subscription for this year. The paper is worth five dollars a year.

Miss P. A. TODD — I enclose gladly fifty cents additional on my subscription. The HERALD of HOLINESS is so valuable that it ought to be \$1.50 in normal times.

## The Night We Went to the Show

"When I was a boy of eighteen," said a successful business man in a confidential talk, "I had a Sunday school teacher whom I thought perfect. He was such a clever, magnetic man. He was fond of us boys, gave us good advice, and planned things to help and entertain us. We had a Bible study class that met in the church on Friday evening. There were about fifteen boys of my age that met regularly with the teacher to study the Bible. I do not recall what trifling things first began to put doubts in our minds. I know that I repelled the doubts as unworthy.

"Then one evening our teacher began the lesson early, and hurried over it. He said he had an engagement at eight. He went out a few minutes before the hour, and left us together. Our class usually closed at nine, so we sat there talking for a while.

"I'll bet Mr. A. went to the show," said one of the boys.

"There was a burlesque show of unsavory reputation in the town that night, and we had not failed to hear of it.

"Some of the boys said no, others insisted that Mr. A. had gone, and in the end we agreed to go to the show, just to see if he was there. Those who had money lent to those who had not, and the entire class filed into the gallery of the tawdry little opera house.

Our teacher was there. We saw him, and he saw us. I think he was ashamed, for he never came to teach our class again.

"But here is the point: If I had not seen him there I would have been ashamed, and would not have gone again. I had been well brought up, and the vulgar exhibition filled

me with sick disgust. But my teacher was there. This was the sort of thing men did while they were advising boys to be good. I decided that I had been a sort of mollycoddle, and I must learn to be a man. So I braced myself, and laughed loudly with the others.

"After the show we went to a beergarden, and in the vile company of the men and women there I took my first intoxicating drink. That stuff disgusted me, too, but I was filled with a sort of rage at the men of our church, who had meant to keep us boys in leading-strings while they went on and enjoyed the pleasures of the world of men. I would be a man, too, I decided. And for several years I went on in my headstrong, boyish way, reaching out after what I supposed were manly rights and pleasures. If I had not been influenced by another strong personality of a higher type, I do not know where I might have been today."

"But you came out all right," some one suggested.

"Yes, but some of the boys did n't. Our class, of course, soon broke up. We drifted away from the church. Only three ever got back. Two of the boys are hopeless wrecks. It is a terrifying thought, what one life may mean to another. It ought to make us all pause in any doubtful course. We don't know who is watching, and following along after us. There are our children, or other young people, who admire us and put us on a pedestal, the weaker ones who follow leaders, good or bad. I tell you, we all need a pretty straight pattern for our lives. There's only One a conscientious man dare take, when he remembers that others are patterning after him." — ZELIA MARGARET WALTERS.

## The Old Family Pew

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind. The strength of the church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the church and maintained her worship and done her work in their several generations. But for the sake of the church, and especially for the sake of the children, let it be restored. — *Southern Churchman*.

## Wings and Boots

A writer has said, "In this world we must have not only wings for the sky, but a stout pair of boots for the paving stones." Some we know have more wings than boots. They delight in dreams and meditations, but cut a sorry figure in practical affairs. A multitude of people have fitted themselves with boots, but have no wings to lift them above the affairs of this life. Birds that walk much are poor fliers, and birds that fly much are poor walkers. But God means his people to do both well. "They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

There is need to display to the world today the ideal man. But the world needs something more than such a lofty conception to be admired. Humanity can approach that ideal only as the Spirit of Christ supplies the power. As the tree grows up in the soil and atmosphere and sunshine, drawing its nourishment and strength from them, men will reach their loftiest ideal only when they grow up in Him, drawing their strength and nourishment from Him. — *United Presbyterian*.

# THE WORK AND THE WORKERS

## NEW YORK DISTRICT ASSEMBLY

The New York District Assembly, held at Syracuse, N. Y., was one of the best if not the best in the history of our church.

It took a little time to adjust the churches to the new Manual, but things got to running smoothly after a little and every one was pleased with the new order of things.

General Superintendent Dr. E. F. Walker, by his wise administration and words of encouragement and counsel, and his preaching of the gospel with the Holy Ghost sent down from heaven, melted the Assembly to tears and we believe much lasting good will result. Many seekers were at the altar. Brothers Angel and Marion and

## WANTED

Copies of the HERALD OF HOLINESS of issues December 23, 1914, and March 17, 1915. We find our files are short of these two numbers. Any subscriber having copies of the same will confer a great favor by sending them to us. Pentecostal Nazarene Publishing House.

## NOTICE

All quotations of prices on Duplex envelopes are hereby withdrawn. The manufacturers will shortly issue a new price list. We take this occasion to announce that we will no longer handle orders for the Duplex envelopes. Those desiring them can deal direct with the manufacturers. Pentecostal Nazarene Publishing House.

Sister Fitkin also preached with power.

The local church did all they could for our comfort and with their brass band of fifteen pieces at the street meeting drew the crowds.

Brother Sanders and wife were busy at the book stand, sending out the printed matter to preach holiness.

Rev. Francis Miner Moody, secretary of the International Committee on Marriage and Divorce, addressed the Assembly on this great evil.

Rev. Paul Hill was elected District Superintendent to give his time to the District.

Many preachers from Northern New York came in to look at our work. We look forward to a year of great increase on this District.

C. A. REMY, Reporter.

## THE CONQUEROR'S TREAD IN OREGON

I was with our church at Albany, Ore., for twenty-six days. The work is moving on with a conqueror's tread. The Lord gave gracious victory in the meeting. God heard the cries of the saints and answered prayer in the conversion and sanctification of thirty-one. Albany is a beautiful little city of 7,000 inhabitants. There are gracious possibilities for any church at this place that will keep true to God, and move on. My next meeting will be at Juliaetta, Idaho, from the 30th of April to the 21st of May.

HUGH C. ELLIOTT.

## NEW BUILDINGS ON ARKANSAS DISTRICT

The preachers are busy and blessings are being poured upon us from on high. New church buildings have been erected at Atkins, Harmon's chapel and Searcy. Others are planned. I have recently visited Jonesboro, Beech Grove, and Flora chapel. Was at home one Sunday and two were saved. We are planning great things for the summer.

JOSEPH N. SPEAKES, Dist. Supt.

## THE FAREWELL TO PASTOR BEEBE

After three years of service in the Lynn church, God has seen fit to call

## Courses of Study

*Deaconesses, Licensed Ministers, District Boards of Education and of Examination. Attention, please:*

1. The undersigned, because of incessant engagedness with other matters of importance, at the General Assembly, did not have the opportunity to meet with those who were appointed to arrange the Courses of study for licensed ministers and deaconesses; and therefore did not have anything to do directly with the arrangement of those courses. He simply, as editor of the Manual, received the list of books sent to him, and arranged that list in order for publication. Had he had the opportunity to confer, he would probably have made some suggestions of change in the courses as adopted, or in the books chosen.

2. He now discovers that, in adopting the report of the Committee on Deaconess Work, the General Assembly voted that "a book on 'First Aid Nursing' be substituted for Hurst's Church History, and that Hurst's Church History be added to the books to be read." Deaconesses and Boards of Examination will please take notice, and act accordingly.

3. Some complaint has been made concerning "The Teaching of the Books," by Willett & Campbell. This is in the fourth year's course for Licensed Ministers. It is one of two books recommended as "helps" in the study of the Epistles. Either this or Sell's "Bible Study by Books," or both, were intended by the committee to be used for reference. "The Teaching of the Books" seems to be a work of considerable merit; but evidently it teaches some error, as judged from the standpoint of our church; therefore, it had better be eliminated. No other work needs to be substituted. Sell's help is sufficient, or the student may choose a book of his own, as "helps recommended" are not required to be used. The committee all agree on the elimination of the book complained of.

4. Also, there have been severe criticisms made of Miley's Theology. The undersigned is of the judgment that, while this great work shows much scholarship, and in many respects is very strong, yet is it somewhat crude, illogical, erratic, lumbering, hard to be understood, and in some important teachings incorrect and dangerous. It is a sad fact that the committee has not seen anything which ought to take its place in the course. But please note that it is not compulsory to study that work. The District-Board of Education is privileged to substitute any other systematic theology "of equal merit." It is much regretted that we have no such work of our own; but those in charge of our Publishing House hope that ere long we will have such a work. In the meantime, there are other theologies, certainly of "equal merit," which may profitably be substituted for Miley. It is to be regretted that Watson's Theological Institutes are out of print; yet for our use even that great work would have to be revised somewhat, especially to modernize it. Pope is good, but, and is it not also out of print? Hodge and Shedd are most excellent; but they are too rigidly Calvinistic to suit most of us. Ralston's Divinity is good, but not great, and hardly suitable, and is not sufficient. Finney in many respects is admirable; but in some things he is loose, if not erratic, in his peculiar views, especially concerning the natural state of fallen man. Perhaps there is no work on the market today on the whole as good as Strong's Systematic Theology. The author is a Baptist, and (only mildly) Calvinistic. He is not over-strenuous on the subject of the mode of baptism. His work is now being used generally by Baptists, and somewhat by Presbyterians and Methodists, and such schools as Moody Institute, in Chicago. It is well-bound and printed on good paper, in three volumes, large, and the price is but a dollar per volume. It is also printed from the same plates in one volume edition, on thin paper, and for three dollars. The three-volume edition is preferable. The New York District Assembly requested its District Board of Education to eliminate Miley and use Strong instead. Perhaps this is about as good, on the whole, as can be done, until we publish a theology of our own.

E. F. WALKER.

*General Superintendent, Committeeman, and Editor of the Church Manual.*

our dear pastor, Rev. Theodore E. Beebe, to other fields of labor.

Brother Beebe has given us his very best and has not spared the flesh in so doing. In view of this fact, and in a measure to show our appreciation of his faithfulness and labors in our midst, about seventy-five members of the church and many of his friends, met at the home of Brother Durkee, Friday evening, April 14, 1916, to surprise Brother Beebe and to show our esteem in a substantial way. A purse of \$50 was presented to him by a brother, who was converted under his ministry in Lynn, with a few appropriate remarks. He was completely surprised, but responded with many kind words.

Sister Beebe also spoke of her love of all the people, and thankfulness for their prayers and support. We all then sang "Blest be the tie that binds," after which a few of the older members of the church spoke of the blessing and encouragement Brother Beebe had been to them.

A musical entertainment was enjoyed by all, in which there were vocal selections and instrumental music.

At the close of a pleasant evening spent together, we departed for our homes, after prayer by our pastor.

Sunday, April 16, 1916, Brother Beebe preached his farewell sermon in the morning, and in the evening Sister Beebe assisted in the service.

The church at both services was filled with members and friends who had come to say farewell.

In the morning, Brother Beebe preached from 2 Cor. 13:11. It was a beautiful sermon. Brother Beebe's sermons are always fresh and ever helpful.

In the evening, both Brother and Sister Beebe spoke. Many of our people who have been brought in under Brother Beebe's ministry, testified to the help and strength he had been to them.

We shall surely miss our retiring pastor, as he has been faithful and tender and loving to all. Being wholly

delivered over to the will of God, he has not hindered the working of the Holy Ghost in our midst.

Brother Beebe's family has also been a great blessing to our church. Sister Beebe was a leader in all branches of missionary work, both home and foreign, and will be greatly missed in the rescue work connected with our church. The oldest daughter has been a great help in the music, as has also the oldest son, who has played his violin faithfully.

At the close of the evening, the members of the church chorus sang "God be with you till we meet again." The whole family then stood at the altar and received a parting handshake from all the people present.

Brother Beebe left for New Bed-

## GRANDEST ASSEMBLY YET

West Somerville, Mass.

HERALD OF HOLINESS:

New England District Assembly grandest yet. Fully one hundred and fifty members. Dr. Walker presided tactfully, and preached powerfully. All anniversaries full of interest and enthusiasm. Publishing House financial plan endorsed. Voted minimum of 20 cents a member for General Superintendents. Splendid evangelistic spirit throughout. M. H. Washburn re-elected District Superintendent.

R. RAND PIERCE,  
Official Reporter.

ford, Mass., Monday, April 17, 1916, where after a short rest, he will resume his labors in the ministry.

HENRY W. HADLEY.

## CAMPAIGNING IN KENTUCKY

The Lord gave us a good time at Princess, Ky., in our meeting in the Methodist church. A few came to the altar. The house was filled with people. The Devil was there with his ammunition and ranged it against holiness, but the God of battles was there also, and we could see the sign of the cloud by day and the fire by night. We closed there April 19th, with a good service. We are now in a meeting at Green Hill, Ky., and are having times of refreshing. Sunday, April 23rd, was a great day. We started off with a shout, and expect to end up in a great jubilee of holiness. We ask the HERALD OF HOLINESS and all the saints to pray for us, and for greater victory for Jesus.

M. C. ADAM.

## BLESSINGS ON LITTLE ROCK DISTRICT

Since last writing I have visited with Pastor Cummins at Kingsland, where the Lord was with us in great power. Thence to Warren with Brother Clemmons, where the Lord gave us another good time.

I then went to my old home, where I was born, preaching in school houses, and returned to Kingsland, and was there Saturday and Sunday. They are planning to build a new church at Warren, where it is greatly needed.

From there I visited Brother Lambert's work. Brother Lambert is one of our young preachers and doing effective work.

We visited Mrs. Esther Barham's church. They are truly doing things on the Bible lines. God is blessing them in building a new church which will be completed by the time this reaches the press.

I visited Brother J. F. White's work. God is blessing there. Had a real revival while at Sutton. Several prying through in the three services.

I visited Brother Whitton on his work, and the saints are blessed. The

saints on this District are doing things for God. This year the revivals are on. I am at present with Brother Glaze, and expecting a great time.  
B. H. HAYNIE, Dist. Supt.

**HOLINESS IN THE "PELICAN STATE"**

We had a glorious meeting at Jennings. A holiness prayermeeting was organized, and a number of souls definitely blessed.  
I am now in a good meeting at Oil City. Souls are getting into the kingdom. There is a bright prospect for the work here. Rev. J. E. Louis has been called as pastor.  
Evangelist J. E. Gaar has just closed a great meeting at Hodge.  
E. G. Theus is holding services at night this week at Shreveport for Brother Sanders.  
I go next to Natchitoches for a tent meeting in His service.  
T. C. LECKIE, Dist. Supt.

**PENIEL ORPHANS' HOME**

For about fifteen years this institution has been caring for homeless and helpless orphans. The Texas Holiness Association while it lasted, largely supported this home. Last week a delegation from the several District Assemblies of Texas (Nazarene church) met at Pilot Point, for conference about unifying and strengthening our orphanage interest in the Southwest. After prayer and conference it was decided that the Pilot Point and Peniel Orphanages should be constituted the Nazarene church Orphan's Homes of the Southwest. Pilot Point Home had for some years been with the church, so, now let all the benevolent people (especially the Nazarenes) rally to these two institutions and enlarge their capacity for usefulness. Because of the scarcity of money, and because of having to purchase two horses, lately with which to do our farm work, also having to finish paying out our farm of fifty acres, in debt. We now ask the Nazarenes, and any others who feel disposed to come to our relief and send at once a contribution to this worthy and needy cause.  
Send contributions for Peniel Home to E. C. DeJernett, Peniel, Texas.

**FROM "SAM THE NAZARENE"**

I have been in two meetings since my last report, and the Lord has given great victory. Quite a number of souls got saved and sanctified. My next meeting is with Sister Edna Wells Hoke, one of our Nazarene preachers, at Carterville, Ill. From there I go to South Bend, Ind. Now don't you see that the Devil told me a lie when he said last fall to me, "If you join the Nazarene church, you will never get a place to preach"? I have been busy every day since I joined, and I have my dates fixed till after Christmas, and still more calls coming in every day. I ask your prayers that the Lord may bless me in my coming revivals.

**THE WORK OF THE NAZARENES IN FLORIDA**

The work of the First Pentecostal Church of the Nazarene in Miami, Fla., is still progressing under the hand of our God. Two souls have lately been sanctified, and on last Sunday we received two good people into the church, and we are looking for more soon. Our congregations have been holding up very well.  
The Sunday school is fine, and some new pupils have come in lately. Mrs. S. G. House is the superintendent, and she does the work well. The teachers are all good, and are most always at their post.  
Our Young People's Society is doing some splendid work. Brother T. J. Eby is the president. We are studying Dr. H. F. Reynolds' World-Wide Missions this quarter, and the young people seem to be delighted with the study of our own mission stations. Our young people are not full of the worldly spirit like so many other places that I have been.  
Then we have the Nazarene Junior Bible Class which meets every Sunday afternoon at 2:30. This class



**In Guatemala, C. A.**

Written by H. F. REYNOLDS

To the HERALD of HOLINESS family and its many friends in all lands. Greetings in the name of Jesus Christ our Lord:  
When we wrote you last, we were ready to take the steamer from Santiago de Cuba for Puerto Barrios of this Republic. We had a delightful voyage, stopping at San Antonio, Jamaica, Puerto-Belize, British Honduras, Puerto Tela, and Cortez, Spanish Honduras, arriving at Barrios, Guatemala, March 20th, early in the morning and found our precious missionary from Coban, Rev. R. S. Anderson, waiting on the dock. He soon had the writer and his baggage in charge and arrangements were made at once for a trip to the capital and the several missions along the way before coming to Coban, as it was very much hotter on the coast and up the valley through which the railway passed, to Guatemala City, than where our missionary field is located, so we visited this section first.  
We visited the Pentecostal Holiness Church Mission at Qualam and Zacapa, and the Presbyterian and Central American Mission plants in Guatemala City, and were shown many courtesies by the workers at the Central American Mission, Misses Zimmerman and Houser, the Superintendent, Rev. A. E. Bishop, being absent. Rev. William B. Allison and wife, Superintendents of the Mission of the Presbyterian Board, spent much time in showing us their splendid plant, having us dine with them and preaching at night with Rev. Haymaker, a missionary of long time in and about Guatemala City, for interpreter. Rev. Amos Bradley, Superintendent of the Missions of the Pentecostal Holiness Church, and wife, who are living in the capital city, also showed us kindness by entertaining and showing us about the city.  
On our return trip, we held a service at Zacapa, which is considered the hottest place in Guatemala, and from there took a twenty-five mile horseback trip to Chiquimula, where we held a number of services with the missionaries of the Friends' church. Sister Ruth Esther Smith, Superintendent, with her splendid corps of workers, Sisters Howland, Burke, Halworth and Brothers Stanton and Williams, certainly made us welcome and kept us busy in meetings, and the results were blessed. Sister Smith also furnished horses for us to ride to and from Chiquimula and boys to carry our bundles.  
We took steamer from Barrios for Puerto Livingston, arriving in time to have a service Tuesday-night, March 28th, with the Holiness Church Mission, Rev. K. H. Jackson, Superintendent, now in the States, leaving the work in the care of Sisters Hunter and Oliver. Miss Oliver was at Coban. We were royally entertained by Sister Hunter. We had much liberty in preaching in English. The Lord was pleased to bless the word here also and gave some seekers.  
The trip by steam launch up through the narrow channel of the River Dulce across Lake Isabal, and up the River Polochic as far as Panzos, a distance of 125 miles, was delightful, notwithstanding the great heat. On Thursday, March 30th, we had a run of twenty-eight miles by railroad and made twenty-five miles farther by horseback from Pancajoppe, where the horses from Coban were waiting for us, to Tamahu, where we put up for the night. We made an early start on Friday morning for the home stretch of thirty-five miles over a very interesting but exceedingly hard way for both man and beast, and by the blessings of our God, arrived at Coban at 2:15 p. m., where Sister Anderson and family and several of the mission members and Sister Barnett, gave us a most hearty welcome. The past ten days have been full of work for the Master, having had twenty-five services with the Mission and School.  
We hope to reach the States by May 1st. Pray for us.

all the way through. During the meeting there were about fifty at the altar, counting no one twice, though many of them sought both experiences during the meeting. We are thankful for the work done. Prejudice is melting away, and people are beginning to look our way with more favor.—O. A. Overholser, Pastor.

**East Liverpool, Ohio**

We have just closed a glorious ten days' meeting in which Evangelist C. W. Ruth did all the preaching and Miss Lulu Kell conducted the singing. The preaching of the second work of grace was convincing and fruitful, there being some who prayed through in the good old-fashioned way and professed justification, reclamation or sanctification. The Bible readings given by Brother Ruth were especially helpful. The church generally was greatly refreshed. The closing Sabbath was a great day, with large congregations, high tides of salvation, victory at the altar, finances easy, and seven accessions to the church.—H. G. Trumbauer.

**Chicago, Woodlawn Church**

Friday April 21st; the greater part of the day was spent in mighty prevailing prayer. Some of our sick were healed, and loved ones prayed under conviction. There was a good congregation all day, the atmosphere being pregnant with God's presence. Brother Schuman, our District Superintendent, preached morning and afternoon, messages which were greatly blessed of God to our souls. Easter was a day long to be remembered. Brother Reginald Sheppard, with his wife, brought their first-born to the altar for baptism, the first baby baptised in our church. Brother and Sister Shugart also brought their baby, Paul, for baptism, and we especially pray that this child with his splendid Hebrew blood may follow in the footsteps of the great Hebrew whose name he bears. An offering for a new church followed, to which the congregation responded by giving one-third more than was asked for. Our people certainly have this matter on their hearts, and as God leads, we will follow, but never at the expense of the calls of poor around us, or the heathen in foreign lands. In both these causes we are taking on new responsibilities, and praise God for a chance to do so. We also have found that the placing of the HERALD of HOLINESS in each home in our church is a great blessing, and would recommend it to the other churches. We wish to assure the Publishing House, that no matter what new responsibilities we may take upon ourselves, this great institution will not be forgotten in our prayers or in our giving. Special music and one of Sister Wines' blessed sermons closed our Easter morning services. The children of the Sunday school gave us a precious spiritual feast in the afternoon, and a sermon from Sister Wines, followed by salvation, closed the day's work for Jesus.  
Annie C. Sheppard, Reporter.

**Hutchinson, Kas.**

Sunday, April 23d, was a wonderful day. The day began with a 6 o'clock prayermeeting, where the saints met God and received the earnest of the day's blessings. It was our first service in the new church, and the day was crowned with God's glory in our midst. After the Sunday school, at 9:30, we enjoyed a praise service. At 2 o'clock we had another praise service, and at 3 o'clock, Rev. H. M. Chambers delivered a blessed message filled with power. Then a good offering was raised for the new church and the service of dedication was conducted by Brother Chambers. The evening service began at 6:30, with another praise service. In fact, the saints were so full of praise to God that they could hardly do anything else. After the praise meeting, Rev. James Demoret brought the message. Several knelt at the altar, and the day ended in victory. Friends and former students came in from all around, some from a great distance, and felt well repaid for coming. The singing by Brother J. E. Moore and the Bible School chorus deserves special mention for it was beautiful and filled with the Spirit. Pastor and people have stood shoulder to shoulder, and God has led on until we are enabled to enjoy these wonderful results. Our new church is a nicely finished brick venter and seats about four hundred people. We are having special re-

is made up of the children who are too small to go in the Young People's Society. Miss Alma Driskell is in charge of this class, and she is doing a most excellent work. The little folks are simply delighted with it. Brother pastor if you do not have such a class in your church try it. Just organize it on the same plan that you would a Young People's Society.  
We expect to have General Superintendent H. F. Reynolds with us again about the first of May, as he returns from Cuba and Central America. We are delighted to serve an appreciative people like we have here. We have some people who walk with God, and we are praying that God may give us a mighty revival in this city.  
C. H. LANCASTER.

**THE WORK of the : CHURCHES :**

**Richmond, Ind.**  
The work is progressing nicely and the attendance is good. This is an open field with practically no other established holiness work. We have been laboring here for five weeks, and the work is assuming proportions. A

class of two dozen has been organized. We are completing a Sunday school organization and expect to open the school next Sunday. All financial obligations are being met. We will elect a board of trustees, Wednesday night, April 26th. Pray for Richmond.—C. E. Ellsworth, Evangelist.  
**North Yakima, Wash.**  
We have called Evangelists Fred St. Clair and Arthur F. Ingler for a campmeeting to be held here, June 11th, to July 4th. We desire the co-operation of the Northwest District, and hope as many as possible will attend these meetings. All who expect to come please let us know so we can arrange for meals and sleeping quarters ahead.—Vert Anglin, Sec'y., R. 7, Box 339.  
**Dewey, Texas**  
Our little church had Dr. Givins and his wife with us Friday night and over Sunday. He preached Friday and Saturday nights, and our pastor, Brother J. T. Standfield, preached Sunday morning and night. God blessed in every service and several gave their hearts for prayer. One was saved.—Ruth Morgan.  
**Oskaloosa, Iowa**  
On March 26th, Rev. W. E. Shepherd began a series of special meetings with us, and the meeting was fine

# District Ministerial Convention

Bethany, Okla., May 18 to 23, 1916

## THURSDAY

7:30 p. m. Preaching..... F. R. Morgan, *Dist. Supt.*

## FRIDAY

8:45 a. m. Devotional..... Lee Dolerjack  
 9:00 a. m. *The Relation the Nazarene Preacher Sustains to the Age in Which We Live*..... R. R. Richey  
 9:30 a. m. *The Subject Matter, and Manner of Preaching*..... V. P. Drake  
 10:00 a. m. *The Special Demands of the Nazarene Preacher*..... Mrs. Bessie Dillingham  
 10:30 a. m. *Organization: Where, When, How*..... C. B. Widmeyer  
 11:00 a. m. Preaching..... Charley Robison  
 12:30 p. m. *The Revival: The Importance, and How to Prepare for It*..... Miss Lula Dillbeck  
 3:00 p. m. *How to Reach New Fields*..... J. H. Gray  
 3:19 p. m. Preaching..... D. M. Coulson

## SATURDAY

8:45 a. m. Devotional..... S. E. Garrett  
 9:00 a. m. *The Ideal Pastor*..... J. I. Hill  
 9:30 a. m. *The Pastor's Responsibility to the People of His Community*..... E. V. Potter  
 10:40 a. m. *The Responsibility of the Layman to the Pastor*..... A. C. Smith  
 10:40 a. m. *The Relation of the Preacher to the People of His Former Charge*..... J. H. Jamison  
 11:00 a. m. Preaching..... O. R. Reeder  
 12:00 p. m. *The Evangelist the Church Should Call*..... M. J. Jones  
 3:00 p. m. *The Church, and How to Keep a Pastor*..... H. C. Alger  
 3:50 p. m. Preaching..... Carl Werner

## SUNDAY

9:45 a. m. Sunday school.  
 10:45 a. m. *Baccalaureate Sermon*..... C. B. Widmeyer, *Pres.*  
 3:00 p. m. *Preaching at Rescue Home*..... R. H. Dennis  
 6:30 p. m. *Young People's Rally*..... Ira Campbell  
 7:30 p. m. Preaching..... M. V. Dillingham

## MONDAY

8:45 a. m. Devotional..... C. A. Wallace  
 9:00 a. m. *How to Conserve Our Work*..... Mrs. M. M. Morgan  
 9:30 a. m. *The Deaconess; Her Preparation and Work*..... Mrs. Mary Howell  
 10:00 a. m. *Manual Drill*..... S. H. Owens  
 10:30 a. m. *Systematic Giving*..... C. B. Jernigan  
 11:00 a. m. Preaching..... N. D. Hughes  
 2:30 p. m. *The Sunday School, and What It Does for the Church*..... W. D. Roane  
 3:00 p. m. *How to Conserve Our Young People's Work*..... Will Reavis  
 3:30 p. m. Preaching..... M. I. Barnum

## TUESDAY

8:45 a. m. Devotional..... W. P. Olin  
 9:00 a. m. *Round Table Discussion*..... C. B. Widmeyer  
 11:00 a. m. Preaching..... H. P. Huffman  
 12:30 p. m. *The Relation of the Nazarene Church to Secret Societies, and the Use of Tobacco*..... G. W. Sawyer  
 3:00 p. m. *How to Finance a Revival*..... George Nicholson  
 3:30 p. m. Preaching..... F. O. Short

vival services this week and God is blessing. In the school we are preparing for commencement, which will be May 29th to 31st. God is blessing the school, and even as I write I can hear the voices of students mingled in prayer. For many times God breaks up the regular class recitations with a tide of prayer and blessing which makes us forget all else. Pray with us that His blessing may be on the school and church continually.—Nettie Winans.

### Anderson, Ind.

A little over one year ago the Nazarene church built a tabernacle in Anderson. We organized a Young People's Society, under the leadership of Brother George Hart. The work has grown until we are able to give large amounts on the work of the church. We hold our meetings on Friday evening, then call in special workers and singers, and God has let us see some saved and sanctified in nearly every meeting. Our attendance runs from two hundred to six hundred in every service.—George Hart, *Pres.*

### Brooklyn, John Wesley Church

After closing a two months' series of services with the Rev. Ferdinand Schiewerka, with a recess of about a month, we started in again for a three weeks' campaign with Evangelist Thomas C. Henderson, of Columbus, Ohio. Our brother preached in the power and demonstration of the Spirit, and the people were greatly blessed.

We feel that this series of services has been a great uplift to the church. The Lord bless Brother Henderson and his wife, and James. We shall be glad to see them come again. Our church is growing. We are to have reception of members and baptisms this coming week. We have organized a Men's League in our church, and we expect, by the grace of God, to have open air services throughout the summer. We are praying that the Lord will bless the league and the band.—F. W. Armstrong.

### Locust Grove, Ark.

We are looking forward to our fourth annual holiness meeting, which will convene July 20th to August 1st, with Rev. J. H. Hamron, of Vilonia, as the evangelist. Pray much for us.—W. M. Lusk.

### Ashland, Ky.

God is with us at Ashland and at almost every service some one is at the altar. We have taken into our membership two sanctified people. The hall seats over three hundred people, and is crowded to the doors every service. During Rev. Allie and Emma Trickett's pastorate here, it was a great problem how to seat the people. We are planning a new church building. We believe one of the best methods for building up a good Nazarene work in a community, is to get subscriptions to the HERALD of HOLINESS, and so have told our people they would get no rest from the writer until they sub-

scribed. We are looking forward to a gracious outpouring of divine grace in our next meeting with Evangelist C. W. Ruth, from July 16 to 17.—Rev. George Ward and Wife.

### Wichita, Kas.

We have just closed one of the most successful revivals ever held in the Nazarene church here. Rev. R. H. Edwards, of McPherson, was the evangelist. The Lord wonderfully blessed and helped His servant in presenting the truth. At every service when the altar call was given, there were seekers and finders. Frequently the altar had to be extended to accommodate the people who came. Altogether there were about one hundred and twenty-five seekers. Some who were professing sanctification, discovered they were not even converted, and came and prayed through. One young man found he didn't have anything, and came to the altar, prayed, went out and made restitution, came back, and the next night God flooded his soul. The Devil tried to make him believe that it would mean jail for him, but one man from whom he had taken \$300 to serve the Devil with, freely forgave him the entire debt. We have received seven members into the church since the meetings started. Brother Edwards is going to become a conference evangelist and I would recommend him to the Nazarene churches everywhere. Address him 705 South Chestnut street, McPherson, Kas.—H. Calhoun, *Pastor.*

### Lynn, Mass.

Our beloved pastor, Brother Beebe, has gone to his field of labor in New Bedford. In the last service held by Brother and Sister Beebe, nearly every one present gave an interesting testimony and expressed their love and esteem for our pastor and his wife. Appropriate hymns were sung and a chorus of young people sang "God be with you till we meet again." The service was a sad one for Brother and Sister Beebe, as the people had become very dear to them, and the parting was hard. We shall not forget to hold them up to a throne of grace. God has dealt generously with us in sending Brother Peers, of Lowell, who will preach his first sermon here on the last Sunday in May. We have advanced in the past, and intend to go on in the future.—Mrs. E. E. Thomas, *Sec'y.*

### First Church, Los Angeles

The past weeks have been fraught with quite a good deal of victory. The pastor, Brother Cornell, preached a week for the First United Brethren church. There were probably thirty seekers at the altar. During his absence the pulpit of First Church was ably filled by Rev. George W. Wilson, Rev. John Albert Eby, and Rev. J. Proctor Knott, and Rev. Paul Goodwin. These all rendered an acceptable service and there were nearly a score of seekers at the altar. Easter was one of those perfect California days. The audience was large, well on to a thousand in the morning. The morning sermon by the pastor was on "Resurrection Power," and at night on "Weak-Kneed Religion." A dozen sermons were effective, and a dozen persons sought salvation and prayed through during the day. The musical program by the Sunday school orchestra and the big choir of sixty voices was superb. It follows:

- Great musical program for the day: Beginning in the Sunday school, the orchestra rendered three selections. P. M. Hicks, director.
- March, "Loyalty"..... (Held)
- Paraphrase, "Nearer my God to Thee"..... (Langley)
- Prelude from "Poet and Peasant"..... (Suppe)
- Voluntary, "God Wills It"..... (Gonod)
- In the Auditorium—Morning
- Offertory, "Infirmatus" (When Thou Comest)..... (Rossini)
- Cornet Solo by David Moncton Jr. Evening
- Voluntary, "Hallelujah Chorus" from the Messiah..... (Handel)
- Offertory, "Heaven Above Thee"..... (Flotow)
- Brass Quartet.....
- The great chorus choir rendered a number of selections from Gabriel, H. W. Thorne, leader.
- Grand Chorus, "Sing Hosanna."
- Solo and Chorus, "O Look Afar."
- Solo by H. W. Thorne.
- Chorus, "Awake to Righteousness."
- Carol, "Glorious King."

Russell Hancock Miles  
—Reporter.

Kansas City, First Church

Sunday, April 30th, was observed.

**WANTED:** Pastors, Evangelists, and Laity, to help secure 5,000 new subscribers to the HERALD of HOLINESS, that everybody who reads it might "Taste and see that the Lord is good." If you have some spare time, write us for our special offer relative to securing subscribers.—Pentecostal Nazarene Publishing House.

as the anniversary of our occupying the big church at 24th and Troost. It has been a year of great battle and great victory. The membership has more than doubled, and hundreds have sought pardon and purity at the altars and been blessed of God. Dr. Matthews, the pastor, has won the hearts of the people, and no pastor in all the land has a more united, loyal church to back him. God greatly blessed us in giving us Rev. E. F. Wilde as assistant pastor, and his wife for a most efficient helper. They have labored in the homes, as well as the public congregation, and greatly added to the efficiency of our church. Sunday was a stormy day, which cut down our usual congregations half, and the opening of the great Billy Sunday campaign attracted the strangers, but six hundred dollars in cash and over two hundred dollars in near-time pledges was laid upon the table in a glad offering in the Nazarene Hallelujah march. The church has purchased a large auto-truck which is being remodeled to seat fifteen men who will hold street meetings twice a week throughout the summer. God is with us, salvation is constant at our altars, and we are working at our job.—Reporter.

### Lowville, N. Y.

Assembly at Syracuse, N. Y., April 19th to 23d, was one of the best for years. Brother Walker gave wise council and help. Our mission is enjoying prosperity, and we feel sure the coming year will find us farther on country. We start in this Assembly year with \$0.00 in the missionary fund, and money in the Sunday school treasury, and plenty of grace, glory, and victory in our souls. We expect to have with us before long, our new District Superintendent, Rev. Paul S. Hill, for a real campaign. We are all Nazarenes, believe in the second blessing, take the HERALD of HOLINESS (of course), Sunday school supplies, and enjoy them all. This mission was formerly known as Door of Hope. Pray for us.—Rev. and Mrs. F. E. Miller.

### Stuart, Okla.

Just closed a fine meeting at Prairie. Evangelist T. H. Ritter was preacher. There were twenty-one souls saved or sanctified. It rained Sunday morning, but God gave us two who were gloriously sanctified. Brother Ritter believes in the second blessing so strong that he closed his meeting long enough to give it the second blessing, and God blessed the second part of the meeting as the second work is always better than the first.—W. F. Green.

### Milton, Cal.

The revival meetings at Milton, with Lewis and Mathews as evangelists, came to a close Sunday night. For interest, crowds, conviction, and definite results, it was the best meeting

# The New MANUAL

We are now filling orders promptly for the NEW edition of the MANUAL of the Pentecostal Church of the Nazarene.

- Pebble cloth..... 10
  - Full cloth, gilt title..... 15
  - Leather, gold title, gilt edge..... 35
- EVERY MEMBER of our church, as well as those who are interested in our work, should have a copy.

Pentecostal Nazarene Publishing House, 2109, 2115 Troost Ave., Kansas City, Missouri

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Milton has seen for years. Some of the hindering things of the past year have been removed. The singing and preaching of the evangelists was in demonstration of the Spirit. They are men of prayer, tenderness, and force, and God used them greatly. The church has been greatly refreshed, and faces the new church year in splendid fighting trim. With great reluctance, we bid good-by to this dear people, and move on to new, untried fields.—M. R. Dutton.

**Pasadena, First Church**

Last Sunday, Easter, was the grandest day we have seen in the First Church, Pasadena, since we have been here, for almost three years; that is in our own regular services. We had three hundred in the Sunday school, and the program was simply grand. Our beloved superintendent, Dr. Kirk, was with us again, which rejoiced our hearts. He has been ill for some weeks. The house was full, and some in the Sunday school room, at the morning preaching service, and we received thirteen fine adult members, representing five families, into the church. This is a fine addition. About twenty had expected to join, but some were hindered, but will come in later. Two prayed through in the evening service. The Young People's Meeting and street meeting were well attended, and the glory of God is on the people. Rev. Roy T. Williams, our General Superintendent, will conduct a series of revival meetings in our church, May 14th to the 28th, and we are looking for a great time of salvation.—O. A. Henricks, *Pastor*.

**Indianapolis, Ind.**

Almost eight months have passed since we accepted the pastorate of the First Pentecostal Church of the Nazarene of Indianapolis, Ind. We have felt grateful to God for His kind providence which made it possible for us to become the pastor of such a church and people. I remember that the Rev. U. E. Harding, my predecessor, and now our beloved District Superintendent, said that the man who followed him would find some of the very best people on earth to labor with, and he certainly told the truth. They have given us the most cordial welcome, and have supported us with loyal co-operation. We came to the Pentecostal Church of the Nazarene because we felt God was leading us, and because we desired to affiliate with an aggressive, uncompromising, and Spirit-filled organization. In this we have not been disappointed. We have been delighted with the people with whom it is our privilege to labor, and we are sure that great things await us, if we are careful to follow the leadings of the blessed Holy Spirit. Thus far the year has been a season of salvation. We do not know how many have knelt at our altars, but a large number have sought, and we trust found a satisfac-

factory experience. The Rev. Charles Stalker, of Columbus, O., was with us during the month of February, and God gave us a great harvest of souls. Brother Stalker's holy life, his fearless annunciation of truth, and his sweet and gentle spirit proved a great blessing to the church. A goodly number of new members have been received into fellowship and communion with the church, and many are looking toward us for a home where they can have the freedom which belongs to God's saints, and where they can be fed on spiritual truth which will build them up in the most holy faith rather than weaken and destroy their spiritual forces. We had with us on the eleventh and twelfth of April, the Bud Robinson party. The meetings were well attended. A great crowd packed the church to hear our Brother Robinson preach in his own inimitable way. Brother Robinson has often held meetings in Indianapolis, but the people never tire hearing him tell of a gospel which has so marvelously transformed his own life. The Texas Trio was here, and sang and preached the Gospel to interested listeners. Brother Roberts is an evangelist of ability, and strikes sin with sledge hammer blows. We need such men who will fearlessly and courageously declare the whole counsel of God to a lost world. Brother and Sister Harding, our faithful and energetic District Superintendent and wife, were present, and their songs and exhortations were greatly appreciated. Brother Harding is certainly doing his best to spread scriptural holiness throughout the state of Indiana, and we believe that he will see the desire of his heart in the organization of a number of Nazarene churches during the tour of the Bud Robinson party. And thus the work in the District, and in our own local church is moving on, and conscious that the God of battles is with us, we press forward to sure and glorious victory. It is the purpose of the pastor of the Indianapolis church to stand by the doctrines of the Bible as he believes them to be set forth in our Manual, and to labor untiringly for every interest of our beloved denomination.—Wardner D. Baker.

**Enterprise, Ore.**

This little church is moving on. Since the revival in March, conducted by Rev. M. L. Baltezore, of Walla Walla, Wash., we feel that we have been planted on the sure foundation of Jesus Christ and getting rooted and grounded in Him. Several have been saved since the revival. We are expecting Brother Baltezore here Saturday to take the pastorate. There is a great field in this valley, as this is the only holiness church here. We do look forward for great things from the Lord in this place, and expect to march onward and upward in His name.—Mrs. Paul E. Knapp.

**Harmon, Okla.**

Rev. Miss Dilbeck and Miss Salee, arrived at Harmon, April 22d. The revival began one week earlier than we had planned. Miss Dilbeck is indeed one of the King's daughters, and her preaching is excellent. A number of souls have been saved and some sanctified. The congregations are much larger than ever gathered before at Harmon. Much interest is shown, and many are under conviction.—Josie Kelly, *Church Reporter*.

**Bloomington, Ill.**

Dedication of the new tabernacle of the Nazarene church at Bloomington will be on May 14. This church has secured a nice corner lot, centrally located, and has erected on it a large tabernacle which would answer every purpose for a number of years if need be. The material in it is all of the best so that it can be used in a permanent church building, which will be erected on the same site in the very near future, if God continues to bless. We are just nine months old, and our flock are beginning to see that we do not just happen to be here, but we are divinely sent. We have had some excellent revival work, and are expecting greater things in the salvation and sanctifying of the people. Our Brother Schurman is to give us two weeks in June. We want that our revival spirit shall be perpetual, until Jesus comes.—William A. Ashbrook, *Pastor*.

**Parker, Wash.**

We closed the last Sunday of our Assembly year at our church with a great day. Our altar at the evening

**Convention and Commencement**  
Peniel University, May 11 to 17

THURSDAY

7:30 p. m. Preaching ----- Rev. B. F. Pritchett

FRIDAY

8:00 a. m. Devotional.  
8:30 a. m. Organization.  
9:30 a. m. Welcome Address ----- President J. B. Chapman  
Response ----- Rev. J. T. Upchurch, S. S. D.  
10:15 a. m. *The District Convention: Its Work and Benefits* ----- Rev. B. M. Kilgore  
10:45 a. m. Preaching ----- Rev. B. H. Haynie  
1:30 p. m. *The Evangelist; His Relation to the Pastor, to the Church and Its Institutions* ----- Rev. J. E. Bates  
2:00 p. m. *The Deaconess and Her Work* ----- Mrs. E. W. Whitney  
2:30 p. m. *The Dallas District: Its Needs and Opportunities* ----- Rev. P. L. Pierce  
Followed by Open Discussion.  
3:30 p. m. Drill on Manual, Part III ----- Rev. W. B. Pierson  
4:15 p. m. Open Discussion ----- Rev. J. E. Gaar  
7:30 p. m. Preaching ----- Rev. C. C. Cluck

SATURDAY

8:00 a. m. Devotional.  
8:30 a. m. *Pastoral Visiting: Its Benefits to Pastor and People* ----- Rev. J. W. Land  
9:00 a. m. *The Pastor's Relation to the Institutions of the Church* ----- Rev. Miss Ina Lee Hughes  
9:20 a. m. *Advertising and How to Use It in Gospel Work* ----- Rev. J. T. Upchurch  
9:45 a. m. *How to Interest the Church in Business Meetings, and Systematic Methods* ----- Rev. W. M. Nelson  
10:15 a. m. Open Discussion ----- Rev. C. L. Williams  
10:45 a. m. Preaching ----- Rev. H. B. Wallin  
1:30 p. m. *Young People's Societies* ----- J. E. Aston  
2:00 p. m. *Home Missions and Church Extension* ----- Rev. Joseph N. Speakes  
2:30 p. m. *Rescue Work* ----- Rev. J. P. Roberts  
3:00 p. m. *Our Relation and Obligation to the Heathen* ----- E. H. Sheeks  
3:30 p. m. *Orphanage Work* ----- Mrs. Mary J. Kilgore  
4:00 p. m. Miscellaneous.  
7:30 p. m. Preaching ----- Rev. J. S. Sanders

SUNDAY

9:30 a. m. *Sunday School* ----- Dr. D. S. Arnold, *Supt.*  
10:15 a. m. *The Sunday School and Its Work* ----- Prof. N. W. Sanford  
10:45 a. m. Preaching, Baccalaureate  
Sermon ----- Rev. J. B. Chapman, *Pres.*  
3:00 p. m. Educational Anniversary.  
6:30 p. m. Young Men's and Young Women's Holiness League.  
7:30 p. m. Preaching ----- Rev. A. G. Jeffries  
Monday — Academy Graduation.  
Tuesday — Conservatory Graduation.  
Wednesday — College Graduation.

J. B. CHAPMAN,  
P. L. PIERCE,  
J. E. BATES,  
*Committee.*

Free entertainment will be given all who come. Write to Rev. J. E. Bates, Peniel, Texas, that you are coming, and there will be a place provided for your comfort. We are expecting a large attendance.  
P. L. PIERCE, *Dist. Supt.*

service was filled twice with hungry souls seeking pardon or purity, and enough hands up for prayers to fill it again. The writer was busy on Sunday afternoon trying to prepare his message, but could not, somehow. My brother, Vest Anglin, started to meeting at our church in North Yakima, but the Spirit told him he must come down to Parker, a distance of eight and one-half miles. When he arrived, I asked him to preach, and he asked me if I thought it was God's will. I told him yes, and he said he would obey God. One of our seekers was an old Baptist preacher who "got it all at once," one time. He got it this time. Another was a man who was a thief, an awful liar and with the hottest of hot tempers. The town had lost confidence in him. He held out his hand and fell at the altar and said, "I have been an awful fellow in this town, but I am going to be as good for God." Pray for him. We had some marvelous cases of justification and sanctification and also took some new members in the church.—John Anglin, Jr., *Pastor*.

**Escondido, Cal.**

On April 9th we closed a three weeks' meeting. The first week we gathered at the church each evening for special prayer. Miss Anna Cook, who for the past ten years has been engaged in rescue and mission work, and for the past three years been connected with the Peniel Mission, in Los Angeles, Cal., preached and sang for us, and the Lord blessed her. We

are greatly in need at present. The financial end of it is hard. We have a mortgage of over \$1,500 coming due in July. It looks like an impossibility to meet it, but we have God's promises.—George W. Knouf, *Sec'y.*

**Marysville, Wash.**

Easter Sunday was a good day with us. The Sabbath school was the largest in its history, reaching the sixty-four mark. Many of the scholars remained to witness the dedication of three children to the Lord, after which Brother Erb, the pastor, preached a powerful sermon on the resurrection. The fire fell, and the congregation was melted to tears. At night he preached to a large congregation at Sunnyside school house, while the writer held forth in the home church. Since we last reported, our altars have seen many seekers, both in the Sabbath services, and mid-week prayermeetings. God gave us a few cases of real salvation, who really have life, fire, and victory, and whose lives shine for Jesus. The Marysville church is in a better spiritual condition, and we never had brighter prospects.—Sister Erb.

**WANTED:** Pastors, Evangelists, and Laity, to help secure 5,000 new subscribers to the **HERALD of HOLINESS**, that everybody who reads it might "Taste and see that the Lord is good." If you have some spare time, write us for our special offer relative to securing subscribers.—Pentecostal Nazarene Publishing House.

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Pentecostal Nazarene Publishing House, 2109, 2115 Troost Ave., Kansas City, Missouri

## Golden Wedding Anniversary

An event which will be of particular interest to all New England friends and many others scattered over this and other lands, was the celebration of fifty years of wedded life of the Rev. A. B. Riggs and wife, which took place at their home at 78 Fremont street, Lowell, Mass. The exercises were held in the afternoon and evening in charge of Deaconess Jennie Sleeper, assisted by Deaconess Alice Robinson and the associate pastor, Rev. S. W. Beers.

Albert B. Riggs and Miss Chloe E. Dickerman, both of Ludlow, Vt., were married April 17, 1866, by Rev. T. P. Frost, of Springfield. Brother Riggs has been a successful soul-winning preacher of the gospel for thirty-four years. He was a Methodist pastor for fourteen years, and numerous pastorates in the Vermont Methodist Conference hold treasured memories of his revival power and ministries among them. Among those who were converted and called to preach through his ministry are: Rev. Charles Sturgess, of Troy conference, Methodist church; Rev. Bert Kelton, of the same conference; Rev. Alva Sturgess, of Vermont Methodist conference; Rev. C. P. Lanpher of the New England District, and others who are now in the work of the ministry in our church. Besides these, there are thousands of souls who have felt the fiery pulsations of the ministry of Brother and Sister Riggs, and look to them as their spiritual leaders, who under God have led them out and on in the things of God.

An interesting feature of the anniversary was the presence of Hon. T. B. Dunn and wife, of Gardner, Mass., who stood up with them at their marriage fifty years ago, Mrs. Dunn being a sister of Mrs. Riggs. At the afternoon exercises, Rev. S. W. Beers presented the couple fifty dollars in gold on behalf of the church. At the exercises in the evening, T. M. Brown, of Cliftondale, and C. P. Lanpher, of Fitchburg, brought messages of appreciation and congratulation to this worthy couple. A loving cup from Mr. and Mrs. C. D. Blaisdell, of Lowell, was presented. At both the afternoon and evening exercises Mrs. Alice Robinson read an anniversary poem written by Evangelist Mary C. Woodbury for the occasion. Surely the success and fruitage of this godly pair has been large in results, and with great joy are they approaching their crowning day. C. P. L.

### To Rev. and Mrs. A. B. Riggs

(M. C. W.)

Fifty years mark the milestones behind them  
Since God made them husband and wife,  
In His love He together hath led them  
Fifty years along the pathway of life.  
Sometimes He hath led through green pastures  
Or quiet of flowering dell,  
But more oft in the brunt of the battle  
With sin and the minions of hell.

For God's children are called to be soldiers,  
To battle for God and the right,  
No time to parley with evil,  
No compromise make in the fight.  
Fifty years in the battle of conquest  
In blessed and holy accord,  
And the standard held up for the people  
Is, "Holiness unto the Lord!"

Fifty years! And today they glance backward  
Across all the years that have fled,  
But the heart-pull is forward not backward,  
For eternity's years lie ahead.  
There's been praying and battle and shouting,  
And sometimes the valley of tears,  
But God and His love never failed them  
Throughout all the fifty long years.

Earth's shadows are lengthening Eastward,  
Life's sun swings low toward the West,  
But the fragrance of holy lives lingers  
When God's warriors have gone to their rest.  
And just over the hills 'yond the sun-set  
Lies the beautiful city four-square,  
Where saints of all ages are gathered  
And thousands are on their way there.

And when the last battle is ended,  
And the milestones of life are all past,  
They will drop off their armor with shoutings—  
For crowning day cometh at last,  
And over the hills lies the homeland,  
The beautiful city of God,  
No suffering, no sin and no dying,  
No dear ones lie under its sod.

And the gates of the city stand open—  
Not merely just "standing ajar,"  
And the distance from earth to that city—  
Oh, I'm sure that it can't be far,  
I can see, as with sheaves heavy laden,  
They haste up the golden paved street  
And with shouts and glad hallelujahs  
Lay their trophies at Jesus' dear feet.

How the harps will ring out their glad music,  
And shouting all heaven's high dome  
As the blood-washed down all the ages  
Shall welcome God's warriors come home,  
But earth needs their prayers and their labor,  
Thank God! He still lets them remain  
To gather more sheaves for the Master  
In the fields heavy laden with grain.

For reapers, alas, are not many,  
While fields are with waving grain tossed,  
Alas for the grain all ungathered!  
Alas for the grain that is lost!  
Oh, proclaim it abroad—God's salvation—  
That freedom from sin all may know,  
For the sinner is transformed to saint  
Through the blood that makes whiter than snow.

And when at the great marriage supper  
In that city so golden and fair,  
With friends and our sheaves and our loved ones,  
May none of us be missing there,  
To Jesus be given the glory!  
Oh, shout it again and again  
Till in heaven we repeat the glad story  
And praise Him for ever. Amen.

## Personals

J. D. Lasiter, of Ash Grove, Texas, thinks the HERALD of HOLINESS is the best paper that has ever come to his home. He says that the Enemy is busy trying to overthrow the doctrine and experience of holiness, but the Lord keeps him saved and sanctified.

J. T. Walker, of Bethany, Okla., says that the Lord has led him to New Mexico, and he is now in a meeting five miles from Clovis.

Miriam C. Comerford, sends in three requests from Valparaiso, Ind., that God will convert an old lady eighty-eight years of age; that a young lady may be healed of tuberculosis; and that she herself may be released from Sunday work so that she may enjoy the fellowship of the saints in worship.

Rev. Buford Johnson, of Hutchinson, Kas., one of our Pentecostal Nazarene preachers, is holding a revival meeting for the colored folks in this city.

Rev. A. G. Jeffries, one of our strong Nazarene preachers, is to begin a revival meeting at Lufkin, Texas, May 12th, with Pastor Gregory.

Pastor Balsmeier, with several of his people from Topeka, attended the anniversary service at the Nazarene church, Kansas City, Sunday evening.

Brothers Crockett, Hunt, and Kinder, of Kansas City First Church, report an interesting group meeting at Leavenworth, Kas., Saturday and Sunday, April 29th and 30th.

A telegram from General Superintendent H. F. Reynolds, gives announcement that he arrived in Havana, Cuba, Monday morning, safely, from his trip to South America, and would reach Key West, Fla., Monday night. He will remain over at Miami, Fla., Tuesday.

Rev. Fred St. Clair, who, by the way, is proving the possibilities before every Nazarene preacher in the way of extending the influence of the HERALD of HOLINESS, sends word from Stockton, Cal.; "Hurry! Send more samples of HERALD of HOLINESS immediately." Samples will go and a good list of subscribers will come.

Pastor E. C. Savage writes of a great service at the Ada, Okla., church, on the 2nd, in which two seekers were sanctified.

Mrs. Della Boiscourt, of Colorado Springs, requests prayer for her unsaved son now in a hospital suffering from blood poison, following a cut upon his knee.

Rev. A. D. Fritzman, our missionary in Western India, writes of the triumphant death of his brother, F. A. Fritzman, at Ravenna, Texas. The meeting of the brothers with Jesus in the air, will not be prevented, though one rise from Texas sod and the other from India's field.

## Announcements

Notice of Election—At the regular meeting of the Board of Trustees of Olivet University, held March 20th, Rev. U. E. Harding, District Superintendent of the Indiana District, and Rev. W. G. Schurman, District Superintendent of the Chicago Central District, were elected trustees.—E. G. Anderson, Sec'y.

Attention, Delegates—All properly accredited delegates and members of the forthcoming Northwest District Assembly to be held at Everett, Wash., May 31st to June 5th, are requested to send their names and addresses to Rev. E. B. Fish, 2015 Lombard, Everett, Wash., not later than May 22d. All members of Assembly will be furnished entertainment free; all others can secure meal tickets at reasonable rates from the committee.—E. B. Fish, Pastor.

Notice—Know ye, that by the virtue of the authority vested in me as president of the Board of Directors of the Holiness Educational Association, I do hereby call a meeting of the Board of Directors to meet at the office of Central Nazarene University, Hamlin, Texas, at 1 o'clock May 18, 1916.—J. C. Henson, Pres.

## HOW TO FINANCE THE CHURCH

James was right when he said: "Every good and perfect gift is from above, and cometh down from the Father of lights." Man in his need turns to God, and God in His infinite goodness pours into our hands His manifold blessings. But he has made one law in reference to our possessions even as he has made one law in reference to our time. Three decrees have never been repealed and are in force today. The seventh of our time and the tenth of our income are holy unto the Lord. What an easy matter it would be for God's people to finance all the great benevolent enterprises of the kingdom if they would only bring the tithes into His storehouse!—Alabama Christian Advocate.

## CHARITY

"There seem to be two kinds of love spoken of all through the Bible, but brought out in special contrast in the New Testament: the one being human love that goes out in its varied activities; the other being divine love, or the love of God shed abroad in the human heart by the Holy Spirit which is given unto us. Each has its peculiarities, which are not always similar, but sometimes contrary to each other. Envy seems to be an extreme form of evil. It is unlawful desire fruited into ill-will toward the person possessing that for which the desire goes out to possess. Human love may covet the object of its desire, until it is envious of the person in possession of the thing coveted. Human love may exist, consonant with even hatred. But divine love can brook no evil in the heart, and the heart filled with it only desires what is in accord with the divine will, and for the good of all who might be affected. Therefore, "Love [divine love shed abroad in the heart] envyeth not."

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- Kansas—H. M. Chambers, 817 N. Maple,  
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**Little Rock**—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.  
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**West Oklahoma**—S. H. Owens, Bethany, Okla.  
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**Troy, Ohio**—April 8 to May 7  
**San Antonio**—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas.  
**San Francisco**—H. H. Miller, 2323 McKinley ave., Berkeley, Cal.  
**Southern California**—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.  
**Tennessee**—F. W. Johnson, Dickson, Tenn.  
**Wash.-Phila.**—J. T. Maybury, 3313 N. Twentieth st., Philadelphia, Pa.

**DIRECTORY OF EVANGELISTS**

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

**Alberta**  
 Bell, Thomas, Box 95, Drumheller, Alberta, Can.

**Arkansas**  
 Edglin, J. D., Ozark, Ark.  
 Vallery, A. J., Pilot Point, Texas  
 Waggoner, D. J., Peniel, Texas  
 Imhoff, C. A., Vilonia, Ark.

**Chicago Central**  
 Jones, Will O., 1102 South "A" st., Elwood, Ind.  
 Angle, Miss Virginia, 6586 Yale ave., Chicago, Ill.  
 Fleming, B. J., R. 1, Wayne City, Ill.  
 Gilmore, E. E., Olivet, Ill.  
 Williams, L. Milton, University Park, Oskaloosa, Ill.  
 Wells, L. T., Olivet, Ill.  
 Richards, Mrs. H., 6350 Drexel ave., Chicago, Ill.

**Dallas**  
 Franklin, J. D., Trinidad, Colo.  
 Cluck, C. C., Dodd City, Texas  
 Pricland, H., Sta. A, Dallas, Texas  
 Johnson, C. W., Rockwall, Texas

**Hamlin**  
 Irick, Alice and Emma, Pilot Point, Texas  
 Roberts, John F. and Grace, Pilot Point, Texas  
 Sewell, W. J., Hamlin, Texas  
 Wells, J. M. H., R. 1, Box 4, Roby, Texas

**Indiana**  
 Williams, J. A., Connorsville, Ind.  
 Elsworth, C. E., and wife, R. R. 9, Greenfield, Ind.

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 McFarland, Will, Creston, Iowa  
 Sutton, B. D., and wife, 724 H. ave., West, Cedar Rapids, Iowa  
 Wines, Mrs. Mattie, 6149 Ellis ave., Chicago, Ill.  
 Harrington, Theo. G., Botna, Iowa  
 White, J. W., 701 South 19th st., Centerville, Iowa

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 Demoret, J. G., Hutchinson, Kas.  
 Whitney, Mark, Newton, Kas.  
 Ulmer, Jess, Clearwater, Kas.  
 Walker, J. C., 215 E. 4th st., Hutchinson, Kas.  
 Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.  
 King, C. M., 726 5th ave., East, Hutchinson, Kas.

**Kentucky**  
 Sweeten, H. W., Box 153, Ashley, Ill.  
 Miller, Julius and Grace, 1522 Central, Ashland, Ky.  
 Adam, M. C., Poplar st., Seymour, Ind.  
 Wireman, C. L., 610 Woodlawn ave., Middletown, Ohio

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 Middleton, Wilburn, Mena, Ark.

**Michigan**  
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**Mississippi**  
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 Farmer, I. D., Houston, Miss.  
 Gosey, S. B., Millport, Ala.

**Missouri**  
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 Crow, Bertha, Springfield, Mo.

**Nebraska**  
 Ludwig, Theodore and Minnie, York, Neb.  
 Hunter, J. R., 619 S. 30th st., Lincoln, Neb.

**New England**  
 Phillips, R. S., Burlington, Vt.

**New Mexico**  
 Saffel, T. D., Farmington, N. M.

**Northwest**  
 Baltezare, M. L., Walla Walla, Wash.  
 Dilly, Clyde T., and wife, Albany, Ore.  
 Elliott, Harry J., 757 East Davis st., Portland, Ore.  
 Elliott, William A., General Delivery, Spokane, Wash.  
 Ethell, H. C., Springfield, Ore.  
 Lewis, E. Arthur, 6600 Perry ave., Chicago, Ill.  
 Mathews, Ernest S., Winlock, Ore.  
 Nilson, Aug. N., 608 E. 76th st., N. Portland, Ore.  
 Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.

**New York**  
 Miller, F. E., 173 Dayton st., Lowville, N. Y.  
 Curtis, Earl E., Watertown, N. Y.  
 Schnabel, Miss A., Columbia, Sag Harbor, N. Y.

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 Bacon, David G., 735 Woodland, Alliance, Ohio  
 Thomas, H. G., Pulaski, Pa.  
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 Friskin, G. W., Trenton, Ohio  
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 Lytle, Henry C., Dyesville, Ohio  
 Sloan, Carrie (Crow), East Liverpool, Ohio

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 Hodges, Richard T., Wister, Okla.  
 Jay, W. P., Ada, Okla.  
 McLendon, J. L., Hugo, Okla.  
 Osborne, Miss Essie, Hugo, Okla.  
 Turner, L. C., Castle, Okla.

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 Jones, Lem, Kingston, Okla.  
 Oliver, J. W., 1407 West 3d st., Oklahoma City, Okla.

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 Nelson, W. M., Sta. A, Dallas, Texas  
 Sutton, William W., Box 57, McGregor, Texas  
 Williams, Mrs. Bessie, Lockhart, Texas  
 Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas

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 Smith, Frank B., 543 E. Hawthorne, Stockton, Cal.

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 Robinson, Bud, R. 1, Box 215, Pasadena, Cal.  
 Ruth, C. W., 1833 Nowland ave., Indianapolis, Ind.  
 695 Atehinson st., Pasadena, Cal.

**Washington-Philadelphia**  
 Yeakley, M. L., 709 N. High st., Martinsburg, W. Va.  
 Washburn, T. S.,

**REVISED LIST AND ADDRESSES OF OUR FOREIGN MISSIONARIES**

**AFRICA**  
 Peniel Mission: Rev. H. F. Schmelenbach, Mrs. H. F. Schmelenbach.  
 Grace Mission: Rev. (Miss) Eta Inms, Rev. Herbert Arthur Shirley.  
 Address: Pig's Peak, Swaziland, (via Barberton) South Africa.

**CAPE VERDE ISLANDS**  
 Rev. John Joseph Diaz, Address: Brava, Cape Verde Islands.

**CHINA**  
 Rev. Peter Klein, Mrs. Anna S. Klein, Miss Greta J. Sims, Address: Chanchengshien, Shantung Province, North China.

**INDIA**  
 Eastern: Rev. George J. Franklin, Mrs. Hulda L. Franklin, Miss Myrtle Mangum, Miss Lela Hargrove, Miss Leola M. Grebo, Address: 47 1/2 Gariahat Road, Bullyganje, Calcutta, India.  
 Western: Rev. Roy G. Codding, Mrs. Toy G. Codding, Miss Olive Graham, Address: Khardi, District Thana, India.  
 Miss Jessie Bradford, Address: Dhubu, West Khandesh, India.

**Kansas Holiness College and Bible School**

Kansas Holiness College is coming along toward the close of what we are sure is the most successful year in its history. There has been a good enrollment all through the year. The spiritual tide has run unusually high, and the work in all departments has been good.

After a long and unremitting service in the office of president of the school, Mrs. Mattie Hoke has resigned, and by a recent election by the School Board, Professor Wilmot C. Stone becomes president for the year 1916-17.

Professor Stone has been for the current year vice-president, and teacher of Bible and Theology, being especially at home with these subjects, and being unusually well qualified for teaching them. He has had experience and success as a teacher, and is laying plans to bring every department of the school up to a high degree of efficiency.

Especial prominence will be given to biblical courses, and a thorough academic course will be provided, to which two postgraduate years may be added as needed.

The new catalogue will soon be ready, and full announcement will be made as to Faculty, and arrangements in detail for the coming year.

A grade school, including all the grades from one to eight, will be offered from now on. Additional room is being provided, and a more complete equipment than ever is being planned for.

Further information will be given at a later date. God is truly and wonderfully blessing us at the Kansas Holiness College.

I. M. CHAMBERS,  
 President of the Board.

**General Superintendent Fund**

We wish to call the attention of our churches to the fact that the fund for the support and traveling expenses of the General Superintendents is entirely exhausted. For the past six months we have only been able to pay a very small amount to our General Superintendents. They are under heavy expense, traveling in the interests of the Church and holding Assemblies. We urge all of our churches to send in their offering for this fund at the earliest possible date. This is of great importance and we trust all will do their best. Send your money for this fund to your District Missionary Treasurer, instructing him this is for the General Superintendents. The District Treasurers are urged to forward same to the undersigned at the earliest date possible.

E. G. ANDERSON, General Treasurer.  
 2109 Troost ave., Kansas City, Mo.

**A Great Anniversary**

On the 23d of May there is to open one of the greatest Rescue Rallies that has ever been held in America, at Arlington, Texas. We are expecting the leading rescue workers from all over the United States there. We will have more life and fire and juice and union and glory than has ever been pulled off in one convention since the year One. This great convention will be presided over by the Rev. J. T. Upchurch, who is one of the greatest rescue workers of America, or of the world, as far as I have ever been able to find out. There is no greater on earth. This convention is to run over the 28th of May. Bud Robinson is to be there during this convention to take part, and will be glad to shake hands with all of his old friends that live between the East and West and North and South poles, and will expect you to be there for the opening service on the morning of May 23d. Whatever you do or do not do, there is one thing that you can not afford to do and that is to miss this great convention. We are expecting salvation knee deep and glory up to the door knobs. We want to make it so hot that if the Devil or any of his crowd sit down on us we would burn a blister on them. We will hear from the leading rescue workers as to the best plan to rescue the perishing. This will be extremely interesting, and no person that is interested in rescue work can afford to miss this great convention. Let everybody that expects to go, write at once the Rev. J. T. Upchurch at Arlington, Texas, so that he can make arrangements for your entertainment.

BUD ROBINSON.

**CUBA**  
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